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The Making of Citizens

J.G. DE ROULHAC HAMILTON

AND
EDGAR W. KNIGHT

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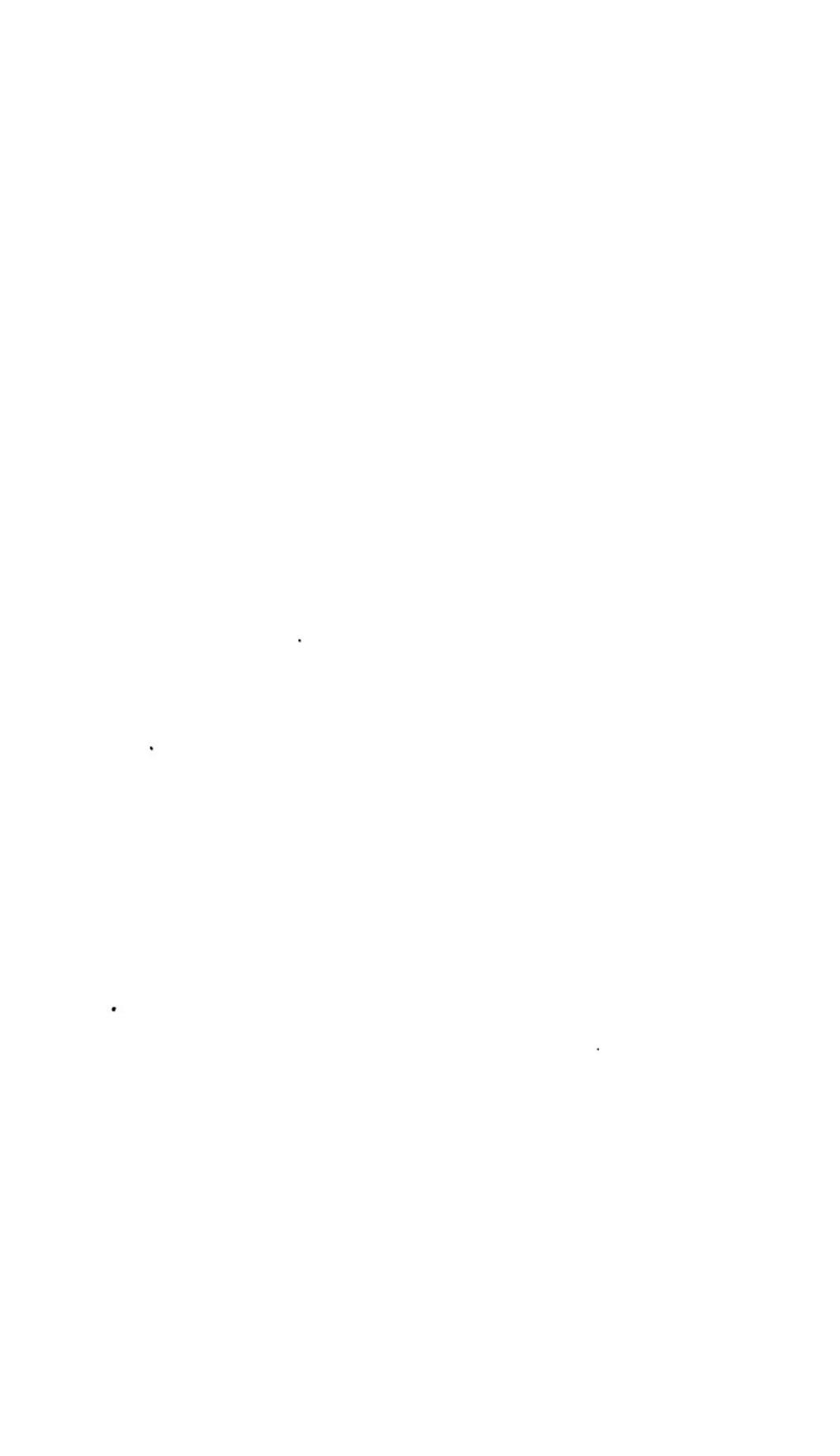
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To
CHARLES R. MANN
Trained and Creative Citizen

AUTHOR'S PREFACE

THE following study in the problems of training for citizenship had its origin in an investigation of the question undertaken by us, as Consultants in General Education to the Advisory Board of the War Plans Division of the General Staff of the War Department, during the year 1920. Our resulting report, entitled *Education for Citizenship*, was published by the War Department in January, 1921. Its general conclusions are identical with those of this more extended study, but while the emphasis there was naturally placed on the experiment in citizenship training in the United States Army, in this volume exclusive attention is given to the question from the standpoint of general education.

Our widespread obligations are in part indicated in the bibliography appended to this volume. There are to be found the titles of the more important books and articles to which we are indebted. How great is the sum of that indebtedness cannot be easily expressed.



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THE MAKING OF CITIZENS

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The Making of Citizens

CHAPTER I

INTRODUCTION

A MONG all the pressing needs of the harassed and stricken world of today there is none so vital, particularly in the democratic countries, as that of the existence of a controlling element of trained, interested, and responsible citizens. Many compelling problems of apparently the most insoluble character would be made simple if in support of political, industrial, and intellectual leaders was the irresistible, relentless pressure of a public opinion resting upon the information, judgment, and responsibility of qualified citizens. The most confusing and vexatious of these problems would then be at least nearer a solution. It is scarcely necessary to remark that the quality of leadership in the world would be immeasur-

ably improved if the arts of the demagogue had to be exhibited to a constituency trained to think and to follow individual judgment, and if the fallacies of the dreamer and the fanatic were subjected to the simple analysis of common sense.

But it is not alone in the narrow field of politics—that is in the election of officials and representatives—that the need of equipped citizens is imperative. We are beginning to realize today that there are economic, social, and intellectual implications of citizenship as well. As a matter of fact, government is so intimately connected and concerned with the business of a country, with the social problems of the people, that no one really can understand politics who has not also a background of knowledge concerning at least the fundamentals of the economic and social life of the time, especially in his own country and particular community. Mr. Root strongly emphasizes this in his Yale Lectures:¹

The city family is dependent for every article

¹Root, *The Citizen's Part in Government*, pp. 7-10.

of food and clothing upon the products of far-distant places. These products are supplied through great and complicated agencies of transportation, and for the most part have been prepared for use by a variety of distant mills and factories. The family depends upon fuel brought from distant coal mines; its light comes from gas and electrical plants over which it has no control; the habits of business and social life are all adjusted to means of communication furnished by great telegraph and telephone companies and a government postal service. It exercises no control at all over the things that are absolutely necessary to its daily life. A strike in the coal mines, like that which occurred in Pennsylvania five years ago, may at any time put out not only the furnace but the kitchen fire; a strike in the lighting plants, like that which happened in Paris a few weeks ago, may plunge the house and the neighborhood into darkness. A quarrel between railroad companies and their employees, or the inability of a railroad company to furnish sufficient transportation, may cut off the most necessary supplies; the meat is liable to be diseased unless someone inspects the packing-house, the name and place of which no one in the family knows. The milk may be full of tuberculosis and the water full of typhoid germs unless someone has tested the cattle and someone enforced sanitary ordinances upon distant farms. Access to the house

depends upon a street department, safety from thieves upon a police force, and freedom from pestilence upon the sanitary disposal of the sewage of thousands of other families. Under these circumstances of complete interdependence, the individual is entirely helpless. The only way in which he can compel the continuance of conditions under which he and his family can go on living is by combination with others equally dependent with himself, and by organization for whatever control over those conditions is necessary. That combination and organization is government.

Men may leave all this part of the business of life to others and treat it as no concern of theirs; men may voluntarily elect to play no part in the control of the affairs which make up their daily life and to play no part in the working out of the great questions upon which the prosperity of their country, the future of their children, and the welfare of the race depend; but they need not flatter themselves that these things are matters apart from them, or that they are leading free and independent lives. Abstention is impossible under the conditions of modern life and modern popular government. Men must either govern or be governed; they must take part in the control of their own lives, or they must lead subject lives, helplessly dependent in the little things and great things of life upon the will and power of others.

Such knowledge necessarily presupposes information concerning the past, its life and thought, not, of course, the detailed information of the specialist, but sufficient to understand something of the intellectual and scientific heritage of the race.

The world of the present suffers for the lack of equipped citizenship and the need cannot be at once supplied. The loss to the individual countries has been a heavy one through generations of the past and will continue so unless a remedy is found and applied. It is the thesis of this little volume that there is a remedy, not a simple one, it is true, but one entirely obvious. It is one for immediate application, but its best results will be seen only by succeeding generations. That remedy is intensive training of children and young people for the specific tasks of citizenship.

In the United States there has been until the comparatively recent past little realization of any necessity for the careful and purposeful training of citizens. Our early history saw, speaking of course in the light

of the standards of that time, an extraordinarily wide diffusion of civic knowledge and civic interest. Certain assumptions of superiority in this land of the free then gained a strong hold on the minds of Americans. Suffrage was widely extended, in many cases with little thought of the capacity of the newly added electorate to fulfill the responsibilities connected with intelligent voting. As a result of this, and other causes, for many years the American people relied upon traditions, almost limitless wealth, and apparently irresistible strength as impregnable defenses against every species of national peril. American optimism has been so healthy and flourishing concerning the stability and growth of civic ideals and practices that the mass of men have failed utterly to see the increasing likelihood of a complete transformation of both. The average man was unaware of the changing character of our population through the infiltration of aliens, the mass of whom were hostile, or at best indifferent, to American traditions, institutions, and practices.

Even less attention was paid to the fact that among native Americans of American descent the warmth of civic interest and enthusiasm had grown less intense in the turmoil of the development of our vast natural resources and the expansion of trade, industry, and commerce. The standards of business and politics alike grew steadily lower and with them America began to lose some of the ideals which had made her great. It was a slow process and the evil was insidious. Even those who saw—were in fact compelled to see—that the melting-pot was no longer performing its function adequately, failed to realize that the cause was not alone the constant fresh filling of the pot beyond capacity, but, even to a greater extent, the cooling of the fires of patriotism in the hearts, minds, and lives of Americans, fires which had during the early years with great ease transformed the rough metal of the foreigner into the more or less finished product of American citizens, animated and inspired by American ideals.

Of late there has been a steadily growing

conviction that, however superior we may be, no country is rich enough or strong enough to rely upon untrained citizenship; citizenship which has not been "raised," but, like Topsy, has "just growed." We invoke patriotism, forgetting that patriotism means more than a salute to the flag, more than a boastful belief that the United States is the best country in the world, more than a conviction that any changes from the established order would be treason, or more even than a readiness to sacrifice one's life in the cause of country. Patriotism, real patriotism, is far more. It is good citizenship. The fundamental idea upon which it is based is service. Service of any kind, to be effective, must be intelligent and hence must be trained; and the child or man can be trained in sound conceptions of citizenship, in capacities for effective service, in the whole practice of citizenship, as well as in other things. Education which does not develop a disposition as well as the capacity to serve the community is fundamentally defective. It is a commonplace saying that education is a ne-

cessity in a democracy. It is true, but it is equally true, though scarcely so well recognized, that it must be education which looks to the making of citizens as its primary aim. For, if democracy is to fulfill the destiny which has been claimed for it by its champions, it must be through the development of citizens equipped for their task. To that end the need of civic training for every citizen is imperative.

Today there are four striking defects common among American citizens. Their cure is essential to the maintenance of the principles upon which this country was founded and the achievement of the aims of the founders.

Among American citizens generally there is a too common ignorance of fundamental facts and principles upon which to base wholesome conduct and sound attitudes in respect to economic, social, and political questions. The nation is cursed with ignorance among voting citizens on questions of the largest public import.

Nor is ignorance alone found. Indiffer-

ence and indolence in civic matters are common evils and are responsible for much of the prevailing ignorance. Such weaknesses as these not only prevent many who are not ignorant from playing the part of good citizens individually, but also deprive the public of the leadership—an important branch of service—which the community has a right to expect and demand from all who are qualified to lead.

The third obvious defect of American citizens is a lack of critical capacity, an inability to distinguish the true from the false in statement of fact or in reasoning. The average citizen, lacking information and too often indifferent, bases his judgment in respect to public problems on the judgment, or mere opinion, of others who are often no better qualified than himself to form one. Ignorance and this habit gave to the English language a new meaning for the word "buncombe." Upon them has always depended the demagogue for his chief strength. There is need to develop the habit of individual reflection, analysis, and judgment based on

sound knowledge and correct information.

Finally, a very general characteristic of American citizens is the lack of a social or civic consciousness. Normally the average American is highly individualistic. He is primarily conscious of the responsibility he owes to his family, he is absorbed in personal interests and pursuits, he is unconscious of the obligations he owes his community. He is apt to see his connection with the community only in terms of his rights, not at all in terms of his duties and responsibilities. It is true that social or civic consciousness is aroused in time of stress or public danger. Then emotional excitement, enthusiasm, or desperation strip from the mass of men the comfortable and reposeful garments of selfishness, indolence, or indifference, and a temporary awakening takes place which lasts usually only so long as the duration of the crisis. Thus it comes about that in war the average citizen is ready without question to die for his country and this with a simplicity that is one of the attributes of greatness; while in peace he is normally inclined to fail

to recognize the obligation, or even the need, to live for it.

It is quite true that in many respects the latter is the more difficult task. There is no excitement about it, no waving of flags or shouts of the multitude, no likelihood of personal glory, no rousing of the emotional nature, no stimulation of the senses, no appeal to the spirit of adventure ever ready to try anything once. It is a long unending task to be a good and effective citizen in the piping times of peace. It takes a great deal of time and it is a life sentence and to hard labor, unless one can have bred or otherwise inculcated into himself the spirit that can find in the often petty struggles and contests of good citizenship a moral equivalent of war.

That these failures of citizenship exist and are threatening in the extreme, few will deny. In the face of them training for citizenship must be remedial. It must first of all effect a realization of actual conditions. It must then cure the defects by stimulating the inherent qualities which will overcome the evils of the existent conditions. Appeal must be

made to social instincts, the native sense of responsibility, and the love of a fight.

But this is not all. If the generations to come are to be turned from following in the footsteps of their fathers in this respect, and the common ills of American citizenship be prevented, training must all the time be increasingly constructive. It must furnish the knowledge and information needed for effective service. It must also awaken interest, develop a critical spirit, create and develop social consciousness, and give to every citizen the necessary equipment of qualities, and abilities, as well as of informational knowledge to enable him to function creatively in the economic, social, political, and intellectual environment in which he lives, moves, and has his being. The necessary equipment of the effective citizen, then, consists of:

First.—Civic capacities, or the abilities necessary to enable the individual to work creatively in society and contribute productively to the economic, social, political, and intellectual life of his community.

Second.—Civic intelligence, which in-

cludes that information and knowledge which must be acquired in the process of developing his civic capacities in order to make them effective in conduct. Full freedom, even of service, cannot exist without the truth which frees the spirit of man.

Third.—Civic attitudes, dispositions, habits of mind and heart, which express themselves in a disposition to serve the community and the nation for the best interests of all.

In short, training for citizenship should aim to make independent, creative, interested, informed, and responsible citizens who have developed the disposition to act justly and the ability to see clearly and think straight. Such citizens, as individuals, will have definite conceptions of themselves as a part of sovereignty, not only as voters and in the formation of effective public opinion, but also as units of that creative power which is the nation's strength. But the appeal of such training, if it is to be crowned with success, must be full of promise to the citizen. It must show vision, aspiration, and humanity

in its spirit. And above all, it must be practical and efficient in its method and purpose.

Such is the fundamental problem in the making of citizens. Upon its full solution depends the character of the future of the nation and, in a sense, of the world.

CHAPTER II

AIMS AND MEANS OF EDUCATION

THE importance of educational aims and their effect on educational theories and practices are too often viewed with indifference or neglected entirely by administrators and teachers and the public generally. Too often we are likely to become confused and sometimes even lost in the details of managing and teaching schools. For this reason it is well to consider that one's conception of aims and purposes of educational effort influences one's theories, and in large measure also the significance which one gives to the process or methods of education, to educational practices.

This is true no matter how education may be conceived, whether as formal and intentional, the education of the school, or as informal and incidental, as experience which one gains by living in direct everyday associations with others outside the school. It is

true also no matter how aims or purposes of formal education are defined, whether as preparation for complete living, natural development, adjustment to environment, the harmonious development of powers or capacities, social efficiency, practical efficiency, personal culture, universal or encyclopedic knowledge, discipline, aesthetic or spiritual culture, or what not. These and many other more or less similar aims and purposes of education have prevailed at one time or another and many of them still prevail.

There is nothing mysterious or difficult to explain about the changes in educational aims from period to period. Such changes merely imply changes in the educational needs of the period or time. Emphasis in education is most naturally placed on contemporary defects. This does not imply inconsistency of purposes in the work of the schools, nor does it always imply lack of conscious or rational direction in educational practices generally. Rather it implies social, political, economic, and religious changes to which safe and easy adjustment of the work of schools and edu-

tion is necessary if boys and girls are to be properly developed and enabled to continue their growth as useful men and women.

Purposes and aims of education, however, are general, approximate views of the contemporary conditions produced by such changes and the obligations which they place on schools and education. Therefore, there is no final and fixed aim of education in a democratic society, an unchanging and unchangeable aim to which all other aims and purposes are to be subordinated. Nor is it likely that such an aim can ever be established. For to be of real service educational aims must be tentative, flexible, adaptable, and capable of influencing conditions, which are constantly in a state of change. Changes in educational aims, therefore, demand such changes in educational theories and practices as will produce changes in the conditions confronting the schools. Moreover, the validity of educational aims depends on their capacity for influencing men and their environment; and in a democratic society they should be viewed by parents, teachers, administrators,

and the public generally as conscious plans or methods for the production or prevention of changes in existing conditions.

Descriptions of the various educational aims of the past are not important in this study. It would not be useful to review them here. It seems necessary only to note that, historically, educational aims have had wide range. At times education has been conceived as a most primitive, practical, and even sordid thing of utility, with emphasis on the demonstration of its immediate value for life in this world. At other times it has been viewed as a thing of spiritual culture, something which prepared for and promoted the things of the spirit—a sort of preparation for careers of immortality. From these two extreme and more or less inadequate views of the aim and purpose of education there have developed certain variants, some of which were faddish, and even freakish, and a few of them enjoyed a longer life than they perhaps deserved.

Present-day educational ideals, practices, tendencies, and problems can be understood

adequately only by an understanding of these two views and their variants. Whether education be viewed primarily as utilitarian or as a thing of aristocratic, aesthetic, or spiritual culture, both the practical and the cultural elements have been wholesome influences in fostering our civilization and certain spiritual excellencies of it which remain vaguely as aims for education today. This seemingly commonplace statement acquires meaning in the fact that educational tradition now constitutes a large part of accepted educational aims and practices. That is an unworthy and inadequate aim for education, for example, which disregards either the ideal of personal obligation or the ideal of civic obligation, that would discount worldly success or personal achievement as necessary to the promotion of economic and social prosperity and progress in general.

It is interesting to observe also that educational practices, whether defended by one aim or another, tend to disappear when such practices become useless, that is, when they fail of practical service. This is the history

of the aristocratic or aesthetic conception of education, which was promoted first by the Renaissance influence, of the universal knowledge conception of education, and the absurd pansophic scheme of education built upon it. It is likewise the history of the mental discipline theory or conception of education, of the conceptions of education as natural self-development, as self-realization, as "harmonious development of powers," as adjustment to environment, and a host of other conceptions which are at best only variations of the two principal views.

Unfortunately most of these aims lack meaning today, if considered individually and by themselves. Fortunately, however, the tendency for a long while has been for the school to emphasize now one and now another aim without wholly disregarding or neglecting all the others. Practically all the various forms of the ideal of personal culture have taken account of its use; even the educational ideal of the Renaissance had slight utilitarian color. And the modern vocational ideal of education which has gained

such strength in recent years is defended on other grounds than its practical utility.

But it is not the aim of education that should absorb attention. The aim alone is not enough, whether it be viewed as efficiency in its narrowest sense or as personal culture in its broadest. It is not sufficient whether it direct attention without to environment and the necessity for changing it, or within to the capacities which the individual possesses or the powers which he will need in his environment. The means of education should also be more rationally considered. Moreover, any aim which does not consider the content of education as well is unsatisfactory and inadequate. For a sound aim implies means and materials. It suggests orderly and ordered activity and gives direction to it. It takes account of conditions, resources, difficulties. It suggests the way to deal with such conditions and means, and it provides for choice of action, if choice there be. It prevents arbitrary or mechanical action on the part of teacher and administrator.

Nor should education be considered entirely or even largely a matter of method. If we believe Boswell, Dr. Johnson attributed his accurate knowledge of Latin, in which "he was exceeded by no man of his time," to the unmerciful flogging of his master, severe Mr. Hunter, who used the rod consistently as his favorite means of enforcing instruction, never distinguishing between ignorance and negligence. "My master whipt me very well. Without that, Sir, I should have done nothing." Dr. Johnson was not slow to express his own approbation of this method of teaching :

I would rather have the rod to be the general terror to all, to make them learn, than tell a child if you do thus or thus you will be more esteemed than your brothers or sisters. The rod produces an effect which terminates in itself. A child is afraid of being whipped, and gets his task, and there's an end on't; whereas, by exciting emulation and comparisons of superiority, you lay the foundation of lasting mischief; you make brothers and sisters hate each other.

Two methods of teaching are here suggested. The first, that of the severity of the

rod, is said to have made Samuel Johnson the greatest Latin scholar of his day. But this method has properly fallen into disrepute even though there are some who doubt whether an adequate substitute for it is now used to secure that thoroughness characteristic of teaching in the days when the curriculum was less extensive than now. Textbooks were then unattractive and defective, school-houses were crude and comfortless, and the teacher, a law unto himself, knew no method but that of the rod. He was often an indifferent scholar also, and if his students became more successful men and women than are being developed in our day, it is perhaps another conspicuous example of the advantages of early hardships and discipline. The praise is perhaps due chiefly to the ambition, industry, and perseverance of the children, rather than to the sour and captious wielder of the all-potent rod. It is not desirable to invite controversies over comparisons of educational practices, but the shadows of the good old days, divested of all the romance and the fancies which cluster about the

memory of childhood, still linger in the days of modern education with all of its aids to intellectual advancement.

The other method concerns the relationship of psychology to educational practices. Psychology is one of the great pillars, perhaps the greatest pillar, on which the "new education" is built. Acquaintance with mental processes and the laws of mental growth is necessary in all educational work. Knowledge of child life and child development, and a broad sympathy with the impulses and instincts of childhood are prerequisites of success in teaching. Psychology has helped to rationalize our curriculum and methods of teaching, and it has also forced a more judicious hearing for such questions as school hours, programs, textbooks, lighting, heating, and many other important practical subjects.

This rational basis for educational enterprise now and then, however, shows signs of degeneracy. "Soft pedagogy" has frequently threatened the place of the dignified principles of psychology and worthy laws of

learning which are sometimes trifled and dallied with and reduced to formalized and lifeless recipes. Out of this tendency the idea of finality in professional training for teaching has gained. We have been too much devoted to the economic principle that for most teachers only a short time should be given to direct preparation and we have fallen into the error of furnishing a few mechanical laws and of giving brief training a veneer of completeness. The result is often a stifled and stifling educational atmosphere from which students wish to escape. And these conditions have forced apology from many well-meaning teachers, who believe in the enrichment of child life, have awakened disdain among the laity, who often express impatience with the imperfections of our educational work, and have tended to reduce educational effort to deadening rule and routine.

Neither of the extremes mentioned, however, the rigidity of the rod and the softness of pedagogy, furnishes the ideal means of teaching. The rod is no longer the proper

symbol of magisterial authority. Besides, wherever good judgment prevails, it is now universally regarded unsuited as a penalty for dullness or intellectual weakness. Neither does psychology or child-study alone furnish the basis for the proper method of instruction. The schools are today being criticized for certain results which are often charged to the "new education." This criticism often takes the form of complaints of business men against the evident lack of thoroughness in the grades and in high schools. It appears also in the constant wailings of college professors against the poor preparation of college freshmen who frequently show, according to their instructors, no mastery of the fundamental operations in arithmetic, no "feeling" for the mother tongue, and notorious ignorance of the history of their own state and country.

In that well-known biography of his celebrated master, Dean Stanley tells how the minds of Rugby students immediately became fertilized with the Arnoldian enthusiasm, freshness, and meaning, and with the life

which the great teacher put into every subject which he taught. Thoroughness was the characteristic note of his teaching. So contagious was the genius of Dr. Arnold that a Rugby man was throughout life said to be easily recognized by qualities which he acquired at school. It is hardly surprising to know that Rugby had a distinct moral and intellectual tone. It is no less surprising to know that history, or geography, mathematics, or the classics, as taught by the famous master, became favorite subjects with those who were fortunate enough to sit at his feet. His favorite books became theirs to be read with interest and profit, and his heroes were their heroes. He made history vital, vivid, and useful by connecting it with the lives and characters of representative men. He knew no educational creed but that of putting new life and meaning into his teaching, of seeking a clear insight into the inner intellectual and moral needs of his pupils with reference to those subjects which had enriched his own character and intellect.

During the national emergency schools

and education were put on trial. They were examined especially as working agencies for democracy. Their product was tested perhaps as never before in all their history. The public became inquisitive and showed impatience with much of the prevailing educational creeds and formularies and new questions were raised concerning the real effectiveness of present-day educational effort—the aims, the means, and methods of education. A mass of floating conviction, opinion, or prejudice had long stood full in the face of a complete and satisfactory working agreement as to the real task and purpose of education; and public anxiety awakened suddenly with the crisis, when there was conviction of weakness and fear of disaster. This period of confusion, uncertainty, and insecurity was followed by the present period of social unrest and disquietude which is both harassing and hopeful to the educational outlook: harassing because the conditions and the times make the task of education more perplexing than ever, but hopeful because its opportunity, on the other hand, is larger.

Never has more been staked than now on the power and influence of correct education—correct in aim, in materials, in method—which will produce an independent, creative, interested, informed, and responsible citizenry.

This problem which education is called upon to solve is positive, not negative. It demands fresh and vigorous emphasis on the use of correct aims, wholesome materials, sound methods. Through education a compelling motive of civic obligation must be furnished, and the means of awakening the public imagination in behalf of civic responsibility and social well-being must be supplied. The individual must be surrounded with claims for service to his fellows. It is the problem of attaining fundamental social health rather than of curing superficial social ills. It makes the aim of education the development of a state as producer rather than as protector merely; not so much the discovery of how to do a certain set of things as of how to infuse the way of doing all things well and with a certain ideal. It makes instruction

and training for citizenship of a productive sort the aim of education.

In the past the traditional conception of training for citizenship connected it almost exclusively with training for political duties. So-called "civic education" has seemed to be either an indefinite thing with little that was practical about it, even when its aims were comprehended, or else a definite thing of narrow application which was so remote from the affairs and interests of ordinary life as to make little general appeal. The chief emphasis has been laid upon rights rather than upon duties and responsibilities. Little interest has been directed towards the rest of the wide domain of economic, social, and intellectual relationships, all of them of fundamental importance in determining the disposition, character, career, and value of the citizen.

In general we have held to the doctrine enunciated by Washington: "The education of our youth in the science of government; in a Republic what species of knowledge can be equally important?" This may have been

true in his day and even later, but today training for citizenship really means training for the human relationships of life. The citizenship of the polling booth is only one, though a very important, part of citizenship. In the last analysis a free government lives with the daily life of its people. There is thus a citizenship of the home, a citizenship of the school, a citizenship of business, a citizenship of the community.

Education is not a material thing. The permanently vital element in it, just as the feeling for beauty, cannot be described or measured or reduced to form. It is spiritual, and is exhibited in the stimulus and the material that develop ideals of successful careers and personal character. The aim of education is the art of human life—to make the world a better place to live in. If bank balances, position, selfish leadership, pleasure, should become the primary aims of schools, belief in education would weaken, and in the end such views could only bring disaster. Vigorous and stimulating educational ideals are now more than ever necessary if our lives

and the lives of our children are to be saved from selfishness and sordidness. Without such ideals no amount of money for schools can build an enduring civilization, for all attempts to develop a trained, creative, and patriotic citizenry will be abortive and evaporate in self-interest.

Education is now as it always has been the most important need of democracy. The need, however, is not for education in its narrow, traditional, or academic sense, but for that kind of instruction and training which will awaken sound interest and enthusiasm for personal wholesomeness and public well-being, enlighten public opinion, and direct and lead the energies of men and women to human service, and to the preservation and improvement of free government. The need is for that type of public education which will make paramount for all the people, effective instruction and training in correct ideals and practices of personal obligations and of civic responsibilities. Then the people will observe with intelligence and faithfulness all the numerous social and po-

political relations under which they live, exercise their rights with order and justice, and perform their duties with discretion and competence. Then and then only can they understand what is going on in the world and keep their part of it going right.

CHAPTER III

THE PRESENT SITUATION

TRAINING for citizenship means the instruction and training of boys and girls and men and women to understand what is going on in the world so as to keep their part of it going right. It is training for the human relationships of life. The hope of the future lies in the development of a generation of men and women who understand these relationships and who are not only willing, but able and eager, to grapple successfully with the perplexities which such relationships and their issues present. To what extent is our education preparing such a generation? What is the present educational situation? Is it reassuring and promising? Or is it defective and discouraging by reason of rigid limitations which the very nature of the enterprise imposes upon its possibilities?

Among the startling and impressive lessons taught by the World War perhaps the most

impressive was that of the importance of and the need for, more education. Never before had attention been so sharply drawn to the place of the school in our national life. We saw the calamity which befell Russia as a result of inadequate education, and the evil days on which Germany fell as a result of false educational ideals and misdirected educational effort. Here in our own land also both our strength and weakness were somehow connected in popular thought with our educational success or failure. For the first time in a half-century there was a complete stocktaking of our educational enterprises.

No part of our educational life escaped scrutiny. Some of the revelations were startling. Only 80 per cent of our twenty-eight million children of school age (five to eighteen) in the United States were found enrolled in schools of any kind, whether public, private, elementary, secondary, or business, and only 75 per cent of those enrolled attended daily throughout the average school term provided, which was about eight months. Only 10 per cent of our total school

population are enrolled in high schools. The average school child loses through nonattendance two months of school each year, or about one-fourth of the school term. In a recent year the sum of approximately \$764,000,000 was spent for schools, and although this represents twelve times the amount spent fifty years ago, one-fourth of it was wasted through nonattendance.

Half the four million children in the first grade are "repeaters." Thirteen per cent of the children entering school leave in the fourth grade, at about ten years of age; 13 per cent leave in the fifth grade, 14 per cent in the sixth, and 27 per cent in the seventh and eighth grades. Sixty-seven per cent do not finish the eighth grade, only about 3 per cent graduate from a standard four-year high-school course, and less than 2 per cent complete the college course. In twenty-one of the states children are not required to attend school after they have completed the elementary grades. More than one-fourth of nearly twenty thousand children between the ages of fourteen and sixteen, to whom

federal age certificates were issued by the Children's Bureau during the life of the former child labor law, could not sign their own names legibly. In five states where such certificates were issued to children of these ages 96 per cent of the white children and 97 per cent of the colored children had not reached the eighth grade.

The shockingly enormous extent of illiteracy, the wide prevalence of preventable disease, the multitude of remediable physical defects, were some of the weak places in American education which the World War revealed. Illiteracy existed, of course, long before the war, but it existed because we sent our children to work instead of to school. Disease prevailed also, but primarily, because the school had not been conceived as an instrument for preventing it. And physical defects were increasing because the medical inspection and physical examination of children and the instruction of parents and children in remedial and preventive measures in the home had not been considered the functions of education. Public instruction in

matters of diet, nutrition, housing, cleanliness, the control of epidemics, public safety, had been neglected too long because the school was slow to accept it as legitimate instruction.

The back-to-school and stay-in-school campaigns have had temporary effect and have served good purposes as experimental stimuli to attendance. But such means are insufficient. They will not prevent the million or more children quitting school each year to go to work, when they are not always forced to do so by poverty. Improvement, to be permanent, must be made through other, and much more fundamental, means. Parents, teachers, officials, and the public conscience must be awakened to the fact that children leave school for other reasons than poverty. The public mind must be made to see the enormous waste of early and excessive employment of children, and its contribution to ill health, industrial inefficiency, low earning capacity, illiteracy, poverty, degeneracy, social unrest, and impatience with American traditions and institutions. The real causes and

influences which drive children out of the elementary school, keep them out of the secondary school, and deny to thousands the advantages of higher training, must be found and squarely faced. Until found and corrected, the conscious preparation of youth for intelligent participation in human relationships will continue inadequate, and the democratic theory of equality of opportunity through education will remain a theory merely and an idle boast.

When compared with other expenditures of both a public and private nature, the expenditures for public education in the United States are small. They seem particularly meager when we consider how we cheerfully and frequently acknowledge the fact that public health, economic and social progress, personal and social purity, civic righteousness, and public well-being of every kind depend on education. The people of the United States pay for the entire public elementary and secondary school education of each child an average of less than \$360; and for elementary, secondary, college, univer-

sity, professional, and technical, less than \$450 is paid for each individual. A great part of the school education now afforded, moreover, is given in short-term and ill-equipped schools, with poorly trained and often incompetent teachers. If our children are to be provided with the education demanded for intelligent and useful citizenship, for industrial efficiency, for full and complete living, for individual welfare and happiness, from three to four times these amounts must be expended for the training of each child during the time he is in school. National safety demands it, and a nation with a wealth of three hundred billions and annual earnings of more than seventy billions can afford it.

Alarming facts have been recently revealed also in regard to other weak places of our educational life. The depletion of the teaching ranks largely on account of poor financial support of public schools, the inadequate number of adequately trained teachers, the shortness of the school term throughout the country at large, the meager provision made for secondary education, the lack of

community organization, defects in the organization and direction of educational agencies, the obvious failure of courses of study and methods of teaching to touch the lives and needs of the people whom the schools and colleges were set up to serve—these and other weaknesses have appeared.

Some progress has undoubtedly been made in certain directions in towns and cities in recent years, but corresponding improvement has not been witnessed in the rural sections. There the principle of cooperative effort has not been intelligently applied, through the medium of the school and education, in the solution of common problems and the promotion of common interests. In rural communities the tendency has been slow toward the recognition of more rational objectives in public education. Proficiency in the so-called fundamentals has not been increased by practical application to new materials and real rural life situations, and sane and worthy attitudes toward wide social interests, personal and civic duties and privileges have not been fully developed. The plight of the

rural school and of rural life generally continues a persistent educational problem.

But not all our problems date from the World War. We have been fighting ignorance, theoretically at least, all these years, though it required a call to arms to reveal the startling fact that almost 25 per cent of the various groups of recruits were unable to read a newspaper or to express their thought through written language. It took the war to reveal the fact that immigrants for many years in the United States, and sons of immigrants, born here, knew no word of English and were, through no fault of their own, in total ignorance of the institutions of this country. The war pronounced also the glaring inequalities of opportunity to all citizens to acquire even an elementary education. Out of these and many other similar facts, the conviction grows that no reform is more urgently needed than a great diffusion of the right kind of education, elementary, secondary, higher, among the people at large.

This reform is needed not merely to destroy ignorance and to correct and prevent

physical defects. It is necessary to raise the standards of the people; to make them hate poverty and degeneracy; to give them appreciation of industrial and personal efficiency; to make them discontented with bad housing and living conditions for themselves and their families; to teach them the proper use of leisure and how to obtain companionship and inspiration from acquaintance with the best that has been thought and done, and to endow with the finest American sentiment all those who enjoy the right of citizenship. The right kind of education contemplates the full expansion of democracy, closely identified with the lives and interests of all the people.

Nowhere, apparently, until the recent past was there to be seen any evidence of any widespread conception of training for citizenship as preparation for intelligent participation in human relationships. Today there is a growing recognition that the good citizen must be trained not only for his purely political relationships—duties, responsibilities, and rights—but must also be trained for his other relationships as well, and in no less

definite fashion. The old type of civics, or citizenship course, no more accomplished the purpose of training than did numerous other branches of the curriculum, very often not as much. Training for citizenship, where it was actually accomplished in our schools and colleges, was a by-product of education.

A study of such training reveals the absence of any specifications of the requirements of citizenship. In the professions, in the crafts, in practically every vocation of civilized mankind, there have been set up specifications of the achievements required before members are recognized as masters of their several vocations—in many cases before they can perform any of the tasks connected with them. A large part of the organized educational system of the world has been definitely designed to train for the achievement of the ends thus specified. No such specifications have been established for citizenship which in a democratic community is the vocation of all.

The time has come to do for citizenship what has been done already for the pro-

fessions and the crafts. This does not mean the setting up of formal requirements to which conformity is legally demanded, but it does mean a critical analysis and defining of the things involved in good citizenship which may serve as a basis upon which to build up an effective system of training for the performance of its duties and the fulfilling of its various obligations as well as the enjoyment of its rights.

Although there are no formulated specifications of the requirements of good citizenship, nevertheless in the minds of men there is a certain consensus of opinion as to what in attitude and conduct constitutes good citizenship. Certain individuals in every community are accepted as good citizens; certain actions are well-nigh universally held to be evidences of good citizenship in those who do them; a good citizen is almost always certain of gaining recognition by his associates for what he is. Standards of good citizenship, then, are scarcely needed to assist in the recognition and classification of citizens; we already possess a set of instinctive standards,

not, however, explicitly defined, by which we measure our associates in the community. It is not classification, however, that is needed. The major problem is how to train for, not how to recognize good citizenship.

It is, of course, obvious that the problem involves certain very different considerations from those involved in the case of the crafts, in the training for which capacity *to do* is the factor of chief importance. In the citizen, capacities, or abilities, are only a part of the whole. The test of the good mechanic is found in what he can do; a good citizen, however, is measured as much by what he *is* as by what he can do. Both the good citizen and the good mechanic must have acquired certain knowledge and information as a guide to understanding and conduct; but it must not be forgotten that the training of the effective citizen depends not only upon the acquisition of knowledge, but also upon the development of character and habits of productive thought and action. Adequate and proper training, therefore, must both develop in the learner the re-

quired disposition and attitudes and lead him to acquire the necessary knowledge as part of the process of that growth in productive capacity which is essential to good American citizenship.

Even the most general inquiry into the present situation, therefore, reveals big national issues. Largely through the school are these issues to be faced. They will try the enduring qualities of the American people and test as never before the capacity and strength of their educational system. The institutions of civilization are to be strengthened, perfected, and perpetuated by those disciplines through which men and women are to be made free and their government effective. More wholesome ideals of conduct and higher standards of value are to be established. Nobler conceptions of cooperative effort and of fellowship must be gained, not by a few, but by all. Health must be protected and conserved, character must be trained and developed, men and women must be made reverentially alert to the things of the spirit. If freedom, democ-

hacy, and peace are to be gained and made secure; our schools—elementary, secondary, higher—must fit our youth and ourselves for intelligent participation in the increasingly difficult human relationships, for life and citizenship in the new era.

CHAPTER IV

EDUCATION IN THE NEW ERA

THE World War and its results committed teachers, schools, colleges, universities, and all formal educational agencies to important principles of social direction hitherto recognized vaguely and too often in theory only. Sentiment and opinion both of the laity and the profession began to gain, largely as a result of the war, in favor of a more effective use of the educational materials at hand for the instruction and training of our youth for better and more useful living. Fresh and vigorous demands were thus placed with new emphasis on education. The requirement for more systematic and intelligent instruction and training in matters of personal conduct, of morals, of civic and social behavior, in practices of real patriotism, was promptly set up. This requirement imposes on the teacher, the school official, the school, and

governing and directing authority generally, a deeper responsibility and a richer opportunity than education ever has known.

Education must show a peculiar devotion to public well-being. The flame of patriotism which swept America at the outbreak of the war welded together practically all the interests of this great land. The same, or similar, zeal is no longer set actively to cope with the emergencies of war, but it is no less essential actively and immediately to handle the troublesome tasks of peace. If those ideals which our soldiers and their allied brothers in arms gave their lives to protect are to be preserved and made to endure, education must cultivate in men a real concern, not merely for their own well-being, but for that of their brothers also. It must become more than mechanical instruction. Through the school, the college, and the university, as well as the home, education must consider the individual as one now called upon and expected by society to live a good and useful life and to assume social responsibility justly, skilfully, cheerfully.

Only in this way can education help purify the channels of our national life. And to this end education must attend not merely to the purely literary and intellectual elements, to the conventional and homely prudences, to the immediately practical and vocational aims, but rather to the work of stimulating and developing moral initiative, which is now more than ever the hope of the race.

The type of education required by the new era demands certain fundamental re-organizations. The conception of the place and importance of schooling needs to be enlarged through a new emphasis on educational leadership and expert direction in all its parts, in organization, administration, support, instruction. If education is to be made adequate and safe, there must be applied throughout more intelligent direction, expert and professional skill, and business ability, otherwise the state will continue more or less ineffective in promoting the moral, intellectual, economic, and political welfare of the masses. The right to equal educational opportunities must be guaranteed

the children of all the people, in fact rather than in theory merely. On this guarantee real and lasting progress depends. The economic position of the United States has greatly advanced in recent years. Our wealth is bewildering. Corresponding advancement in other directions depends on the willingness to use that wealth for public well-being. For the primary wealth of any nation resides in the minds and hearts of its citizens; and no prosperity can be of advantage if the level of citizenship and of public wholesomeness is not raised through education, if the coming generation is not better prepared for the increasing tasks of democracy.

Education today should be directed by a clear conception and meaning of the new demands on democracy. These demands are that human activities of all kinds be raised to a higher level of effectiveness, to which should be added both an appreciation and understanding of all such activities and a devoted loyalty to the highest ideals involved in them. The demand is that the

individual and society may find fulfilment in each other, by the individual being guided to select that occupation or vocation and that form of social service in which his personality and life may develop most completely and most effectively. The demand is also that in each individual there should be developed civic abilities, civic intelligence, civic attitudes, interests, ideals, habits, and powers through which he may discover his proper place and be enabled to use it for the development of himself and the interests of society toward nobler achievements. This means a new emphasis on the trained and creative citizen for whose development and guidance democracy must depend primarily upon education.

More and still more thought must be given to education of all grades, in the school, the college, university, as the surest and most serviceable instrument and means for the training of citizens of the kind now demanded. Education cannot longer be safely taken for granted. Too long its necessity and possibilities have been blithely assumed

by parent, teacher, school official, legislative and governing authority, and the public generally. True, it has been glorified as the soul of our democratic life, as the most ingenious and fertile of all American inventions, and extolled as the foe of tyranny and the life of liberty. But its real importance must now be impressed anew on all and it must be given the place it requires if it is made more completely to serve America and humanity through the training and development of a better and more helpful citizenry. If America is to exemplify democracy in the new era it must be done through the school, through education.

Education in the new era requires foundations on new ideals. With the specter of the past before us, interest must be concentrated both on the present and the future. For those adults who, through circumstances beyond their control, have been denied the opportunities of training, educational provision must be made. And more and more through public educational extension such provision will be made. But one remains young only

a few years, and nothing can fill the place in the preparation for the duties and privileges of citizenship that instruction and training during youth provide. But such instruction and training even in youth, no matter how superior or extensive, are only means to an end. The purpose of schooling should not be conceived as the equipment of individuals with information, bits of knowledge, to be employed later. Happily the day of education with this aim is rapidly passing. The purpose of education should be to stimulate among men initiative for promoting their own usefulness and the improvement of their environment and that of their fellows. Leaders we need indeed, pre-eminent leaders. But a few outstanding leaders, such as the old days required, are no longer sufficient. The general level of intelligence must be raised, the standards of the multitude of average individuals whom education is expected to mold, must be advanced. These individuals must be inspired by a higher quality of teaching in school and out. They must be taught to initiate and

originate processes and means for liberating themselves and others from the bonds of ignorance, ill health, inefficiency, moral lassitude, and all the other incapacities which fetter the real freedom of the spirit.

We have become convinced more than ever that the school does not include the entire process of education, and that that process does not conclude with the school course. Moreover, we know that both the school and the process of education are influenced by the healthfulness of the home life and the community life of the pupils while in school and the conditions of the places and occupations in which they shall later get their living. This fact gives a new emphasis to the real business of the school and teaching, if education is to promote national well-being and national safety. The business of the school is the stimulation and the encouragement of the vital elements of creative enterprise and of personal initiative and the development, in an ever-increasing degree, of a keen sense of social responsibility—responsibility to the com-

munity, to the state, to the nation. Only a deepening conviction of such responsibility can aid in answering those troublesome questions which arise in the narrow limits of the schoolroom and constantly assume complexity and significance, or in meeting squarely the larger issues from the world outside. For these reasons the task of the school is today bigger and more essential than ever. It is at the same time fuller of inspiration and reassurance, for never was the future of the race more surely in the hands of the teacher.

Never has it seemed so necessary to bring into educational account so much comparatively new information and knowledge, or to place into immediate service so many child-saving and community-developing agencies. Never was it more important to combine the sound and the invigorating elements of the old days with the fresh demands of the social claims of the new times. Never was it more necessary to weld together the intellectual and the moral disciplines, so that education may produce an alert and adaptive

intelligence, trained to face facts with candor and courage, and to discriminate between the real and the unreal. Never was the need so great for producing and training strong-bodied, strong-minded, and strong-souled men and women.

In a system of universal education which will achieve these results lies the hope of American democracy. On the effectiveness of such a system depends the solution of our economic, social, and political problems, which will mean ultimately a vast enhancement of national strength and a larger achievement of liberty. In no other way can the productive energy of America, upon which the whole structure of our civilization rests, so fully be released and guided into channels of constructive work.

The schools — elementary, secondary, higher — are the natural agencies through which these results are to be achieved. They have been established for this purpose, they have the closest contact with the people, and the responsibility is theirs. In every school, whether elementary, secondary, or higher,

the central part of the curriculum should be the citizenship materials. The work in all subjects should be directed toward instruction and training in intelligent citizenship. This should be the first purpose of all educational work, set up early and made to prevail throughout.

In the lower grades, emphasis should be laid, through the use of suitable material, on the development of essential attitudes and abilities, at the same time training the child to the formation of a clear conception of his immediate environment and his proper relation thereto. All the while he will be acquiring an ever-increasing fund of information and knowledge. And so in enlarging circles, as progress is made, more advanced material employed, and more difficult problems taken up, the pupil will relate himself to his environment in its various phases.

No suggestion is here made of a course that will cover the same ground over and over; the whole idea is one of growth and progress, the progressive training and development of wholesome dispositions, the

perfecting of essential abilities, and the acquisition of the knowledge and information that the good and equipped citizen ought to have. Better citizens are the objective, but good citizenship is a collective expression, and, as the pupil is trained for citizenship, he is trained also for the business of living.

The question may properly be asked whether an already crowded curriculum can be stretched to admit a new course running through all the years of the schools. If the citizenship course is properly planned and properly directed along the lines indicated, the curriculum will require no stretching. It undoubtedly will mean a reorganization, for many of the time allotments of the present program will be seen to be unnecessary. Here will be combined many of the things which are now treated separately. Their essentials will necessarily form a part of the citizenship course. Pupils will learn more easily, cover ground more rapidly, and grasp as never before the interrelation of the various subjects studied. Such a course will result in a great saving of time and effort.

It must not, however, be supposed that such a course is here conceived to offer a liberal education in itself, but it is contended that it furnishes the best possible basis for a liberal education. The remarks of Dean Woodbridge in regard to the War Issues Course are strikingly applicable here:

It is not surprising, therefore, that those who have had to do with this course are beginning to ask themselves if it does not constitute the elements of a liberal education for the youth today. Born of the consciousness that a democracy needs to know what it is fighting for, it has awakened a consciousness of what we, as a people, need to know if our part of the world of today is to be intelligent, sympathetic, and liberal. In the past, education was liberalized by means of the classical tradition. It afforded for educated men a common background of ideas and commonly understood standards of judgment. For the present that tradition no longer suffices. If education is to be liberalized again, if our youth are to be freed from a confusion of ideas and standards, no other means looks so attractive as a common knowledge of what the present world of human affairs really is. The war has revealed that world with the impelling clearness which tragedy alone seems able to attain.

To the thoughtful, therefore, the course affords the opportunity to introduce into our education a liberalizing force which will give to the generations to come a common background of ideas and commonly understood standards of judgment.

Nor is the introduction of such a course another plan to make education a sugar-coated pill, easy to swallow. It is not "soft pedagogy." It will make education easier to acquire because it will lend new interest to much that has been often, under the most favorable conditions, only imperfectly understood by the pupil. It will be easier because it has purpose that can readily be grasped, because it leads somewhere, because it whips and stimulates every faculty. Properly directed, it means not less, but more work—work that is purposeful, real, that has clearly defined relations to life, environment, and knowledge. It is the type of work that yields true discipline and develops the good citizen, because it is a constant struggle of the individual with the intrinsic difficulties of life.

Such a course requires a new type of teach-

ing if definite objectives for citizenship training are to be established and accurate definitions of the work necessary for their attainment are to be formed. Emphasis now needs to be placed not on facts merely, but on their spirit and meaning through a proper interpretation and understanding of them. Only in this way can human effort be released and a more wholesome civic morale be built up and sustained.

These purposes can best be attained through the so-called applicatory method of teaching through consciously planned and complete units of purposeful work or activity which results in achievement. Through this method the pupil sees the useful ends to be attained and, by applying to the problem or project in hand his present information, experience, or skill, is stimulated to achieve them. Through it he becomes acquainted with his environment and endeavors to understand it and to adjust himself to it. Such a method gives significance and meaning to the social, economic, political, and intellectual activities about him. It reveals

to him the usefulness of such activities and enables him to comprehend the relation between what he is doing and the purpose and value of it. Naturally the more intimate this relationship the more powerful and purposeful are the pupil's motives and the more whole-hearted is his effort. These motives then become concerned not with information, but with achievement, growth, effective social doing, with "learning to do by doing." Firm character and self-discipline will inevitably result.

This method of teaching affords the pupil a natural approach to subject material, problems, projects, activities. It rests upon a social basis. It looks in the direction of adjustment to environment and stimulates the pupil to enter into the reality of living and to function productively in society by adapting himself and his interests to its requirements. It makes each new problem a fresh challenge to endeavor and thus increases capacity for quick and orderly thinking. It establishes contacts with life, furnishes powerful social and intellectual

appeals, and relates everyday problems to the business of living.

Because so large a proportion of American citizens go no further than the lower schools, it is important that instruction and training in the fundamentals of good citizenship should be given there. But the work should be carried on through the high school in the same manner, but with more advanced materials, and with a broader outlook. Nor should it stop there. Higher education has here a real if new obligation. If there is to emerge through and from them into the service of a confused world an educated and worthy leadership, the colleges and universities must estimate their functions anew, and understand thoroughly the requirements to which the new era holds them.

CHAPTER V

CIVIC CAPACITIES

THE preliminary test of effective citizenship is inevitably one of capacity. This is true for the reason that no one can function effectively in human society without possessing a certain minimum of abilities which form together a prerequisite for rendering any service whatever to the world. In part these abilities are necessary to prevent the citizens' becoming a burden upon the state or society; becoming, in other words, liabilities instead of assets.

The time was when an illiterate man might be an effective citizen. That time has forever passed. The answer to any such contention in the future may well be:

Thet kind o' thing worked wal in old Judee,
But you forgit how long it's been A. D.

Of course it has been true even in modern times, but the illiterate citizen labored under a heavy handicap and, in the mass, imposed

upon the state a heavy burden. In the future it never can be true. The intelligent, effective, and contented citizen must have the ability to keep abreast of what is going on in the world. To do this he must be able to read easily and understandingly. He must go further; he must be able to express himself readily in speaking and in writing, not of course as an orator or stylist, but in a straightforward and intelligible way. Furthermore, he must be able to handle proficiently and economically that body of processes which we know as arithmetic. Only through the use of these agencies of mankind can he possibly secure the opportunity to utilize and enjoy the resources which social inheritances have placed at his disposal. Without them he is at a hopeless disadvantage in all his social, political, economic, and intellectual relationships. The old emphasis upon the "three R's," as a basis of learning and of equipment for life, was entirely sound.

Nor can a citizen be efficient or contented, and much less productive or creative, who

lacks the independence which comes from the ability to maintain himself. This is not merely a matter of earning one's own livelihood, important a part of it as that may be. It is, in a broad sense, the ability to minister directly to one's own self-preservation, which includes protection, comfortable and adequate support, and fullest development. The citizen must to do this be able to maintain himself in the best possible health and to earn his own livelihood by discovering the vocation for which he is best adapted and by performing properly the duties required of it. Not unless he can serve himself effectively in this material way can he ever serve society.

Similarly, no citizen can reach his full effectiveness unless he is able properly to care for a family. He should have the capacity to support it comfortably and wholesomely, providing for its health and assuming responsibility for its proper protection, education, and training. As an accompaniment of the material side of this ability, should be the capacity to make of the home and

family the center, and nursery in the fullest sense of the words, of all good citizenship.

Next in importance to a citizen's functions in the home are those in relation to his community. The bad citizen of the community is never a good citizen in state or nation, while he who serves well the community in which he lives, even if he goes no further, will have been of high value to the whole country as well. It is therefore a prerequisite of good citizenship that a man should be capable of participating in an intelligent, creative, and vital way in all his associations and relations with others; in the performance of political duties, in the church, in education, and in the life of the community generally.

The type of good citizen of the future must be more than a worker in a material hive of industry. He must be able to prove his title to advancement by his capacity to use free or leisure time fruitfully. More than ever before is this true today, and will be increasingly so in the future. The greater effectiveness of the organization of modern

society and the tendency to systematize all its various activities have produced an illusion of strenuousness, although in reality it is necessary to expend little if any more energy now than when life was primitive and slower. Specific and well-ordered, instead of irregular, periods of relief from work, the eight-hour working day, half-holidays, summer vacations, shorter business hours, the sabbatical year, are some of the results of this systematizing. Education and training for citizenship are concerned with this factor of leisure, and the good citizen will be able to make his free time recreative and inspirational. Mere amusement, unless recreative, is not profitable. Properly employed leisure becomes the fountainhead of individual and social growth and human betterment, contributes to healthfulness of body and mind, and develops nobler tastes and ideals; improperly used, it promotes idleness and vice, degeneracy and crime. The good citizen is able to develop interests and capacities which will afford a profitable, as well as an agreeable, use of the free time

which the conditions of life place at his disposal.

Nor is this all of the immaterial phase of civic abilities. He should have the ability to recognize cultural and aesthetic interests as valuable for their own sake as well as adjuncts of social efficiency, to enjoy and appreciate the interests and products of civilization which help him perform not only his special work, but the general work of citizen, parent, friend, human being, or, in other words, the whole business of living. The influence of environment affects every fiber of one's character and mind, habits of language, manners which are but minor morals; good tastes, appreciation of elegance of form, color, expression; personal appearance, beauty of home, schools, public buildings; street planning, civic beauty. Here are found standards of moral, intellectual, and aesthetic valuation.

The last of the fundamental capacities of the trained citizen is in reality a test of his mental capacity for intelligent functioning in society. He must be able to think straight

by subordinating details to a unity of purpose, and by weighing and evaluating impartially and accurately facts and evidence so as to reach sane conclusions regardless of the outcome. It really means the possession of intellectual thoroughness, the capacity to "see the thing through." It is the only key to intellectual independence and without it the citizen is either the slave of his own false and unreliable reasoning and thinking, or completely at the mercy of the judgments of others.

These then are the abilities or capacities which the fully equipped citizen should have for effective citizenship. They are relatively simple, and they can be developed through training. It is perhaps well to state them briefly again. The trained and creative citizen must possess as a minimum the capacities to read, write, and cipher; to minister to self-preservation; to care for a family; to participate in the life of the community; to make intelligent use of leisure; to recognize cultural and aesthetic interests; and to think straight.

CHAPTER VI

CIVIC INTELLIGENCE

THE citizen in developing both abilities and attitudes must call in the aid of knowledge if he is to succeed. For knowledge and information are necessary if his abilities are to count for anything, or if his attitudes are to be on any sound basis of reason. We call civic intelligence that content of information and knowledge which must be acquired to make civic capacities and civic dispositions effective in conduct. This should serve to relate the citizen to his economic, social, political, and intellectual environment. Just how far it must extend is of course a clearly debatable point, but it is certainly true that it can never be established in any fixed terms, for into the solution of the question enters the personal equation of every individual citizen—his needs, inclinations, and opportunities. But all will doubtless agree that the productive

citizen should have clear conceptions and reliable information concerning the fundamentals of at least the following factors in his environment.

Economic environment touches the human being most closely. He faces economic facts with his first breath and at every turn thereafter is confronted by pressing economic problems. Knowledge concerning the more vital of these is necessary to the full understanding which enables him to solve the riddle of existence and shape his interests, and those of society, to meet unchanging conditions, or else modify conditions to accord with personal and social interests. The more important of these problems in the economic environment merit more than a mere mention.

The life of the modern world is primarily industrial. The daily life of the citizen, his welfare and that of society at large, the activities of government, are all intimately and fundamentally concerned with industrial questions. Of these none have a deeper meaning than those concerning the produc-

tion, distribution, and consumption of the means of human well-being. The general conditions affecting the struggle for existence should be comprehended by every citizen, especially those which touch most intimately his own interests and environment.

Not less vital is knowledge concerning transportation and communication, which are factors of primary importance in modern civilization, affecting profoundly the economic and intellectual life of every individual. The equipped citizen must know the essential facts concerning them and their function in the life and progress of the world.

Death and taxation, says the popular proverb, are always with us. Taxation is one of the foremost problems of the modern world. It profoundly affects every person. Directly it touches every taxpayer; indirectly, it touches all industry and trade. It has a vital relation to the cost and standards of living. It is one of the manifestations of human cooperation concerning which the citizen should have correct information.

In the United States the problem is complicated by the existence of the double system of state and federal taxation. Its complexity has been increased and it has assumed a new importance in recent years because of the vast extension of the federal taxation system. No citizen can afford to lack knowledge of the fundamental factors of the problem.

In the modern world there is universal recognition of the dominating influence of the problems which grow out of the questions of capital and labor. They profoundly affect the life of every individual. They determine, in many respects, the welfare of society. They bear a close relation to the practical policies and operations of government. They include such questions as hours and wages of labor, conditions of employment, strikes and industrial disputes, and, in their mass, form a large part of the problems of industry and industrial justice. The need for the education of citizens in respect to them is imperative.

So long as the tariff continues to be a political question in the United States, the

citizen will find it necessary to form opinions in respect to it. It not only vitally affects industry, profits, the wages of labor, the cost of living, and trade and commerce; but it touches intimately international relations. Information about it is essential before any sound judgment can be reached. The acquisition of this information and the formation of such judgments will tend to place the tariff policies of the nation on a sounder basis than ever before.

Money and credit are simply agencies of cooperation, instruments by which we facilitate exchange. They are fundamental necessities of all industry. Their origin, their function, the distinctions between them, and sound methods of handling them should be clearly grasped by everyone.

If the proper study of mankind is man, it follows that the study of man's environment is highly important. Knowledge of the influence of geography—environment—upon man, his development, his interests, his capacities, his opinions and convictions—in short his history—is of tremendous value

in the formation of proper conceptions and attitudes.

Charities and corrections, the causes of dependency, the means by which the community seeks to make the people self-supporting and able to provide for those who are dependent through no fault of their own, and the agencies for the relief of dependents, such as institutions for orphans, hospitals, homes for the aged and the crippled — these and other social-service agencies should be familiar to the citizen. Likewise, he should have an understanding of the proper attitude toward criminals and delinquents, and the methods by which society seeks to prevent crime and to correct those who have fallen into error.

The social relationships and environment of an individual, in a large sense, affect him just as vitally, though scarcely as perceptibly, as his economic environment. If he is to serve society as well as protect himself, he must be familiar with the more important of the social problems of today.

More than ever before we are coming to a realization of the compelling importance of

knowledge concerning the problem of health. Every safely and adequately equipped citizen will know the principal rules and laws that promote, the need and desire for, and the necessity for promoting, personal and public health; the dependence of individuals and communities upon each other for health; the means which communities adopt to promote and regulate health; and the responsibility of the citizen for his own health and that of the community.

The closest human social relationships are formed in the family. It is just as fundamentally important an institution today as it was before the dawn of history when it served the world in the capacity of a government. "The family is the school of all the virtues;" the nation will be secure so long as it possesses a good home life. The good citizen will have a sympathetic knowledge of the history and development of the family, which is recognized as the fundamental unit of society. In human evolution all successful individual relations find complete fruition in the family relation. On this modern civili-

zation rests. In the family are developed the virtues and rules which have been established for the welfare of all. Loyalty, obedience, reverence, self-control, self-reliance, tolerance, honesty, adaptability, cooperation, and a sense of responsibility are learned here. The surest way to secure good government in the community is through good government in the home and family.

Next to family life in importance is the life of the community. The good citizen will comprehend the various relationships and interdependencies that exist between the members of the community and their obligation to take part in and contribute to its welfare. He will know that the best of the citizen's life comes from intelligent participation in the life of the community, and that good citizenship means the effective performance of all his duties as a member of it.

Closely connected with the whole family and community problem is the question of living conditions which, whether in urban or rural communities, constitute one of the most important factors affecting social well-

being. The mixed character of the crowded population and their conflicting interests; the distribution of the population involving transportation and tenement districts; municipal ownership and government; sanitation, the water supply and sewerage; police and fire protection; street cleaning; smoke abatement; schools, courts, charities, and public recreation are some of the problems of city life concerning which every citizen should have an intelligent understanding.

Similarly, he should understand that whatever affects the rural sections of the country is of grave national concern, not only because of the material dependence of society upon farms for food, but because of the social, educational, and moral influence of that half of the population which still lives in the country and follows farming as an occupation. He needs to have a sound knowledge of the increasingly important problems of country life, such as the constant drift of country people citywards, the education of country children, roads and other means of communication, the labor situation

in rural regions, methods of farming, and similar interrelated problems.

As a social matter of primary importance, the purpose and place of education, its various important relations to democracy should be understood. For not only is there a social relation, but also equally vital economic, political, and intellectual implications. Every citizen should realize that it is both a privilege and a duty which he owes to the community to equip himself as fully as possible to render the best possible service. He should recognize his responsibility for helping to provide for adequate and safe educational opportunities and facilities for all.

In a democratic state the citizen should know the origin of the heritage of liberty which he enjoys. Political liberty, liberty of conscience, of speech, of the press, were all won in civic struggles. Knowledge concerning this long human struggle for the achievement of liberty, and an appreciation of the changing conception of the term, will best stimulate and equip him for the continuance of this ceaseless struggle in his own time.

Life in the United States, more than in any other country, is affected by immigration. It touches intimately such matters as labor, wages, cost and standards of living, production, distribution, political ideals and practice, and a host of other questions of not less importance. The matter of the policy of the United States in respect to it, for example, is a political, social, and industrial question of the utmost importance. Because of its tremendous alien population, the United States is confronted with many problems growing out of the customs, ideals, and aspirations of different racial groups. The citizen must have a basis of informational knowledge upon which to posit his opinions on the subject.

The good citizen will know and understand the economic, social, and political significance of the changed and changing status of woman, her new place in the occupations, the rights and privileges which have been won for her, and the possibilities of her influence on social questions, such as personal and public morality, education, the family, child

labor, sanitation and health, law and government.

The good citizen will have a sympathetic understanding of the existence, the universality, and the significance of religion and its preponderant influence in shaping civilization; will know that it was one of the chief elements in the foundation of our present superstructure, that it has always played a large part in educational, social, and political relationships, and that the religious element in human culture is essential and must be presented to every citizen whose training and education aim at completeness and proportion.

Every economic and social problem thus far mentioned has its political implications for the citizen. But in his relation to his political environment he should have certain technical knowledge and information. In the first place, he should be familiar with the practical workings of the governments—local, state, and national—under which he lives. He should know that government is simply a social means, and that it should

never be an end in itself. Particularly should he be familiar with the duties of the citizen in relation to government including the place and function of political parties, and with the problems which must be faced and settled by the government. Without such knowledge he cannot fulfil his duties properly, or express in action the responsibility which he feels and the convictions which he holds.

Nor is the citizen only concerned with the internal problems of government. Today, thanks to the progress of science and of civilization, the whole world is in close communication, and the interests of nations are closely and inseparably interwoven. Never again can America, whether it will or not, be isolated from the rest of the world. Knowledge and information in respect to the more fundamental and important problems of international relationships are essential to the well-equipped citizen.

Thus far emphasis has been placed upon knowledge and information of a practical sort. But these are not all. Every citizen has also an intellectual environment to which

he should be related and of which he should be acutely conscious. It is of great importance that he should be aware of the literature and philosophy which constitute the heritage of the world today and which furnish the finest of materials for developing the attitudes and dispositions essential to good citizenship. In them is to be found the reflection of social, economic, political, and intellectual movements, past and present. The proper understanding of these will assist men in working out the meaning of their lives and the nature of the world in which they live. It will tend vastly to increase the fund of informational knowledge, humanize the approach to every subject, give increased facility to self-expression, widen the horizon, ripen and mellow thought, and bring the resources of humanism to the national service.

Finally, as an indispensable part of the knowledge requisite for skilled citizenship, indispensable because only in its light can all the rest of the knowledge be acquired, we may include the history of environment which involves in time an understanding of

that historical background without which complete understanding is impossible. The well-informed citizen requires some knowledge of the past as a guide to opinion and conviction concerning contemporary affairs and problems. He needs not only knowledge of the origins of our own peculiar system, but also of the essentials of the history of the entire civilization existent in the world today. Such knowledge will serve also to develop many of the attitudes and dispositions essential to good citizenship, will tend to broaden the mental horizon, and furnish problem material of the most valuable sort.

To recapitulate: In relation to his economic environment the citizen should have knowledge concerning the fundamentals of production, distribution, and consumption; transportation and communication; taxation; the relations of labor and capital; money and credit; geographic influence in history; charities and corrections. He should be similarly equipped in respect to the following problems of his social environment: health; the

family; community problems; the conditions of living; education; liberty; immigration and racial problems; the changing status of women; religion. In respect to his political environment he should be familiar with the workings of government and with the problems of international relationships. Finally he should have acquaintance with the history of his environment.

Out of this content of knowledge and information, a content, as has been noted, capable of indefinite expansion in response to individual needs, desires, and opportunities, will come for the citizen fresh strength and power. Through it he will magnify his civic capacities and clarify his civic attitudes and dispositions. In it is contained the truth which will make him free.

CHAPTER VII

CIVIC DISPOSITIONS

GOOD citizenship, effective patriotism, however, does not consist merely in the possession of certain abilities and of information and knowledge. A man may possess all the knowledge of the ages—general, scientific, technical, professional, combined with abilities of a high order and wide scope—and still be a poor or even a bad citizen. For knowledge and right conduct are not the same thing. Important as are the capabilities and the knowledge that have been discussed, they count for little in the promotion of good citizenship without the motivating and guiding power of the civic dispositions and attitudes. These are the governing influence in human beings and determine, far more than anything else, their destiny and place in society. It must, however, be borne in mind that there is interdependence. All the good intentions in the world will not

make a man a good citizen unless he possesses the capabilities and the knowledge necessary to make them effective in conduct. "Hell," says the old adage, alluding to the ineffectiveness of disposition alone, "is paved with good intentions." The real and final value of all a man may know and think is to be found in the use he makes of his knowledge and desires for the good of society. Not in *knowledge* or in *thought*, but in *doing* is found the true test of good citizenship. In the same way we speak of action without proper knowledge as leading to the "blunders that are worse than crimes;" while the combination of knowledge and capability, unaffected by wholesome dispositions, has produced many of the world's most dangerous criminals. Good attitudes are therefore a *sine qua non* of good and effective citizenship.

Just what is meant by civic dispositions or attitudes is a natural question. By them are meant those habits of mind and heart which express themselves in a disposition to serve one's fellow-men—the community, the state, the nation, humanity—for the best interests

of all. These dispositions incline him spontaneously to deal with his fellow-men loyally, honestly, justly, tolerantly, and with a spirit of kindness and cooperation. As a result of their possession it should disturb his conscience if he is not producing creatively and industriously and living thriftily. He should be ready to accept responsibility and act independently, courageously, yet with self-control and reverence for God and man. His judgment should always tend spontaneously to action in the direction of protecting the weak, of righting wrong, of liberating creative energy so as to secure the maximum opportunities for the growth of every human being. Civic capacities like moral excellencies largely depend upon opportunities for wide sympathy, tolerance, intelligent analysis, decision; and civic deficiencies like moral failures have their root in the weakness of disposition, unsound or biased attitude. Civic capacities are not to be sought as abstractions separate and apart from participation in social activities. The citizen should be measured by the direction in which he is

moving; he is bad if he is deteriorating; he is good if he is growing better. The attainment of reverence, honesty, health, is not the aim of citizenship; rather it is the mark of progress and betterment, the means of civic improvement. The final aim and end is growth—the active process of changing existing situations for the increase of social welfare.

These dispositions are conceived, not as ends in themselves, but rather as habits of mind and heart which regularly influence and guide conduct in respect to concrete situations. "Morals do not develop in the abstract but in the gradual shaping of conduct and action to rules which the intellect has approved." They have become instinctive in all sane and mentally developed men, and need only healthful environment and proper training for their full development.

The good citizen, therefore, has the disposition:

To act loyally.—The habit of loyal action touches and controls his attitude in respect to himself, his convictions, and his traditions.

and his relation to his home, family, associates, occupation, and country. It promotes group loyalty which insures the continuity of ideals and institutions. "The strength and direction of the convictions of men—formulated as loyalties—furnish the decisive motive power of a nation's energies." It should enter largely into every social relation.

To cooperate.—The spirit of cooperation includes good-will, readiness to give and take in the activities of life, unselfishness, generosity, obedience to law, desire for intelligent service, respect for both the majority and the minority. It is essential because it is that social disposition which enables the citizen to develop powerful team-play with his fellows with a minimum of friction. As the sound basis of every social relationship, it involves also adaptability, tolerance, and intelligent sympathy, in that it is necessary for relating and adapting one to the necessities of one's environment.

To act honestly.—Honest action is the *sine qua non* of good citizenship. Upon it is based the whole fabric of the social rela-

tions of mankind—the prosperity and security of industry and commerce, the comfort and stability of all personal relations, the effectiveness and responsibility of government, and the peaceful and friendly relations of the nations of the world.

To act justly.—The disposition to act justly enables its possessor to form sane attitudes as to principles, persons, and situation; and to act upon the basis of such attitudes.

To work industriously.—Industry, including not only readiness or willingness, but an active desire to participate productively in industrial, social, political, and intellectual affairs, is the basis of economic independence and productive functioning in society.

To live thriftily.—Thrifty living should be the twin of industrious living. It includes spending wisely as well as saving wisely. It is essential because it assists in securing economic independence, enhances creative power, and cultivates the habit of looking forward.

To act tolerantly.—Tolerance, open-mindedness, is essential to full social cooperation.

It does not mean indifference to wrong or injustice, but it does mean the ability to live and let live, to respect the sincere opinions and convictions of others. It is one of the sanest of attitudes.

To live reverently.—Reverence includes respect in its various forms, such as respect for women as the mothers of the race; for children as the hope of the race; for the aged; for property; for law; for sanctioned institutions; for sound traditions—the great heritage of the past. It is a necessary element in good citizenship. It must be intelligent, or it will degenerate into a blind and reactionary worship of the *status quo* which will block all progress. But restrained, it is a necessary element in social-mindedness, and tends to preserve the achievements of the past for the benefit of society.

To act responsibly.—The feeling of responsibility with moral conviction is one of the mainsprings of good citizenship which furnish the motive power of the best civic action.

To act independently.—Independent ac-

tion develops a consciousness of power in one's self, and furnishes a resourcefulness which enables the citizen to sustain himself in thought and action, which makes for sound motives, and which develops wholesome pride in the achievements and good character of home, occupation, community, and country.

To act with self-control.—Control of self serves as a balance wheel to primitive instinct or irrational impulse and is essential to well-rounded citizenship. It is one of the foremost achievements of the man over the animal, of civilization over barbarism. It has to do with judgment and thoughtfulness on the one hand, and with good habits on the other. It is a fundamental basis of all good social conduct.

To act kindly.—To apply to all the concrete situations of life kindly intelligent sympathy, understanding of the difficulties and necessities of others is essential in making one socially minded, and, hence, cooperative. This habit tempers and controls the natural selfishness of the individual.

To live creatively.—Creative thought and action constitute prime sources of power which drive men to contribute in a positive, effective way to the welfare of society. The creative instinct is, perhaps, the most impelling of all human incentives.

To live courageously.—Courageous conduct, both physical and moral, is essential in all the relations and situations of life.

These, naturally, are not all the good attitudes possible in the citizen; there are many more. But they are here advanced as those of fundamental importance to the cultivation and development of which the full power of education must be directed. As development and growth occur, doubtless many refinements of them will be accepted as fundamental, or some not now conceived of as vital may assume a new meaning and importance. At no time, however, will there be finality as to the maximum of civic attitudes which a good citizen may possess. They have grown and developed as fast as mankind progressed and they will doubtless continue to grow and develop in the same way.

and ratio. They have increased with the very civilization they have shaped and they will be determining factors in the evolution of a new one. But those named are those which may be regarded as of primary and vital importance alike to the individual and society, for upon them rests the whole character of the citizenship of any and every nation, and thus the whole character of the future of the world.

CHAPTER VIII

THE CHALLENGE TO THE SCHOOL

IF THE present situation is to be improved speedily and permanently, if boys and girls, men and women, are to be prepared adequately and safely for life and living in the new era, this preparation must come largely through the school. But the teacher is the school, and the challenge to the school, therefore, is a challenge primarily to the teacher everywhere, whether in the elementary school, the secondary school, the college, or the university. Moreover, the demands of the time make this challenge more insistent than usual. Now more than formerly it is within the power of the teacher to determine whether the present and the coming generations of men and women shall be intelligent, creative, productive, and devoted to the promotion of the common good in all its forms, or whether they shall be useless and undesirable.

The challenge to the teacher is not to impart information merely, or to train minds, or to make scholars; but in the impartation of information, the training of minds, and the making of scholars, the teacher's obligation is found in the opportunity to form character, by imparting also wholesome ideals of personal and civic obligations. In this way only can sound and powerful incentives for sustained and consistent effort in other worthy directions be set up and given those who are taught. The school, education, through the teacher, becomes the means also of awakening the public imagination in behalf of community and national welfare instead of centering it on selfish personal achievement of individuals. The teacher is now summoned to surround the individual and the community with claims for service to others. And in this reciprocity of needs and services both the individual and the community will find healthy discipline in ever-increasing spheres of useful duties, and move because they ought, not because they must.

Through this means the teacher can give

new meaning to civic capacities, civic qualities, civic dispositions and attitudes. These, now more than ever, need to be stripped of the magic veneer of finality and formalism with which the old conceptions have too long clothed them. Loyalty, obedience, reverence, thrift, honesty, and all the other personal and civic qualities have been viewed too often as fixed and ultimate rather than as moving and changing ends or results of education and training. They need to be viewed not as ends in themselves but as results of pursuits and activities. The endeavor of the citizen should not be to attain reverence, honesty, health, as a generalized static outcome, but through reverent, honorable, and healthy living to color and direct all his pursuits and activities so that life may be well proportioned rather than "portioned out into strips and fractions." This objective can be reached only through better schools, through better teaching.

The teacher is now called upon to give education a more compelling power of appeal. He must help avert, through a high

order of skill in teaching, those ills which the imagination of the theorist, the educational doctrinaire, or lecturer-at-large often endeavors to induce. The spiritual element in education needs to be preserved and made secure, else the school will engender and maintain among men self-centered views of life and all its issues. The challenge to the teacher, therefore, is to restore to education that stimulating ideal conceived as having source outside ourselves, legal codes, curriculum, administrative policy, method, but capable withal of being caught, possessed, and made our own. Without such an ideal directing the routine of the school and the teacher, attempts to furnish civic capacities, to give civic intelligence, and to form civic attitudes in children and men will be abortive and disappointing. They will evaporate in self-interest, which decreases the usefulness of men and deprives them of that abundant life which they are now so clearly called upon to live, not as individuals merely and in isolation but as members of society.

Training for good citizenship also involves

discipline. The discipline now needed, however, is not the cruel and rigorous kind which marked educational practices and tormented child life until quite recently. It is not so much the discipline of repression of tendencies to bad conduct as that of the advancement and strengthening of tendencies to good conduct. Contempt for authority, lack of respect for age, experience, and sanctioned institutions, widespread indifference, rebellion, and often revolt among the young who learn their rights early but their duties late, have brought much unhappiness. These ills have also helped to produce idleness, crime, delinquency, and degeneracy, increasing the work for welfare agencies and social workers, who would have less to do if the school had done well its duty of training citizens. If all forms of education are to be saved from the tendency to weak sentimentalism and the weakening of rational restraints, the work of the school and teacher must be strengthened. The challenge is to them. Largely through the teacher must the wholesomeness of the home be restored.

and the faith of our fathers made a living faith.

This task of the teacher is made more difficult by the increase in material wealth and the desire and opportunity for it, which tend to absorb attention. The tendency also is to give to education a utilitarian color, to teach men how to make a living rather than how to live. The need for increasing the productive class is urgent, for a productive citizenry is essential, and youth should be guided by the school and the teacher into productive occupations. But the bewildering increase in material prosperity has brought large opportunities for self-indulgence, stimulation of the imagination, desire for excitement and colorful experiences, without which, to young and old alike, life often seems to be one round of monotony and routine, dull, neutral, undecorated, unrefreshing, unsatisfactory. The danger is that the simplicity of child life will be destroyed, through premature activities and amusements, marked by undue excitement and resulting in relaxation of discipline and the breaking down of the stand-

ards of home life and home government. The teacher must help change the dangerous disposition more or less general among parents today to seek short cuts to a false happiness for their children who early acquire materialistic and neurotic tendencies. Only the effective work of the teacher can save us from sordidness.

Through the teacher also family solidarity must be preserved. Even before the World War, it was generally recognized that a growing irresponsibility threatened married life. That danger continues. The marital relation seems more and more marked by irregularity and unreliability. The teacher must help develop an intelligent interest in the conservation of the family; the teacher must make effort to help stabilize and protect it as fundamental in modern life. The teacher must help break down the force of cynicism, heighten concepts of marriage among young and old, if divorce is to be decreased among all classes and desertion among the poor. During the past fifty years divorce has in-

creased 400 per cent in the United States. The highest percentage of divorce is not found, however, in those sections which represent the real American, in those communities which are loyal to the fundamental American virtues. In this fact there is hope.

The teacher must help bring to the public mind higher concepts of child life by improving the home life of the people and securing better government in the home. More than 12 per cent of all dependency is due to desertion. Twenty per cent of the children committed as wards to private orphan asylums are the children of deserting fathers; 50 per cent of the inmates of reformatories and industrial schools come from shattered and broken homes. These facts spell conspiracy against childhood. Children are no longer wanted in apartment houses. Boarding-houses have supplanted homes. Juvenile delinquency is often the story of neglected youth trying to break the bonds of dull existence by seeking excitement and new experience. Crime comes easily to the neglected child, especially when the last bit of gilt crumbles off the ginger-

bread. With the increasing burden of dependency and delinquency, efforts to patch up and repair the broken places in home and family life are unsatisfactory to the courts, to probation officers, social workers, and teachers alike. The teacher must help attack the problem in its inception. Both the school and the home must drive hard at the moral disciplines, if the nurturing and character-building functions of the family are to be restored. All movements of social repair and attempted social reforms will be disappointing and confusing until powerful and effective work is achieved through the teacher and education.

The school is also summoned to help develop a keener professional conscience among the teachers. The demand is for the teachers themselves to insist on a more careful selection of those who are to instruct in the schools and colleges. Knowledge of the subject-matter to be taught and acquaintance with the principles of teaching are of high importance and constitute an equipment indispensable to the success of the teacher. But

this is by no means enough for the teacher today. Scholarship is important and very desirable also, but this is not enough. The successful teacher must now be able to command universal respect in the community, both in and out of the school. This can be done only by the teacher of high personal qualifications. He must be benevolent and desire the improvement of his pupils; he must be accurate if he would inspire confidence, authoritative if he would secure loyalty and obedience, dignified, but not stiff, if he would be respected, and zealous if he would awaken enthusiasm. Promising young people of proper natural equipment and such capacities for teaching must be sought and discovered by the teachers themselves, and then trained carefully for the work of making better citizens. The real teachers, those of professional sense and sane patriotism, can help recruit the depleted ranks by insisting on higher standards of selection, longer periods of training, and better salaries for teachers. The improvement of teachers and teaching is a real challenge to the school and

the teacher, and it will greatly promote the solemn enterprise of making better citizens.

There never was a time when real teaching was more worth while to society nor when the necessity for it was greater. Nor was there ever a time when real teaching demanded rarer qualities of mind and heart. It is a more difficult task than formerly. But it can become more reassuring and fuller of promise for promoting a better civilization. Vast multitudes eagerly await instruction and training in preparation for the increasingly confusing human relationships. And no agency now at work for a better American citizenship has richer opportunities for wider and more lasting influence in this direction than has the teacher. Not only is he now called upon to clothe with sustained fascination and interest the subject-matter he teaches his pupils, but he must arouse them to energetic action, direct their efforts toward consistent and noble ends, cultivate in them worthy, tasteful, and proper habits, and give them the thirst for sound information and the desire for personal excellence.

But this is only a part of the summons to the teacher today. He is called upon now to conceive his function and field as not confined to, or limited by, classroom instruction. If the life of the school is to achieve its purpose it must be real life, and to make it real it is necessary for the teacher to participate in the life of the community. The teacher's failure to secure by frequent direct contacts full information concerning the needs of the community and a sympathetic understanding of its attitudes on common interests accounts in large measure for the separation of the school from real life. Children often fail in their school work as a direct result of this failure of the teacher to know his community well enough to know how to teach its children. Many of the losses by irregular attendance and nonattendance could be prevented, delinquency and physical defects could be decreased, interest in matters of public health and child welfare could be increased, fathers and mothers even could be led from the dull drudgery and monotonous routine of their work-a-day world to

the real joys of living, by schools with teachers of zeal and enthusiasm and the vision of a community of wholesome homes and contented and useful citizens. The teacher's schoolroom must include all of the community which the school is set up to serve. Through leadership and cooperation of an intelligent sort the teacher can make the school the chief and most effective agency for uniting the community on common interests. In this way only can creative and trained citizens be produced in ever-increasing numbers. Without this means, the teachers will continue slaves to traditional materials and methods, children will continue to leave school ill prepared for the duties of modern life, and the public will continue to complain against the failure of education.

In these tasks is found the teacher's call to new duties. The world witnessed during the war the capacity of American teachers for exalted conviction and courage and marveled at their spontaneous response to the demands of the emergency. Now the world stands amazed and dazed at the wave of

frivolity, indifference, callousness which have followed that spectacle which promised to give America a new place in international admiration and respect. But the reaction now is not reassuring. Sacred heritages are in danger. The place of the teacher cannot longer be mistaken. The chief and important thing in all education is that men and women should learn to love the good, the true, the beautiful, and to hate and combat evil wherever found. In achieving this the teacher is of strategic importance. Amid the rapid fluctuations of belief and practices the high calling of the teacher is to lead those about him aright. This duty he cannot safely evade or escape if he is true to the demands now made upon him.

The solemn words of Mordecai to Queen Esther many years ago become an injunction to the teacher today:

If thou altogether holdest thy peace at this time deliverance shall arise from another place; but thou and thy father's house shall be destroyed; and who knowest whether thou art come to the Kingdom for such a time as this?

CHAPTER IX

THE RESPONSIBILITY OF THE COLLEGES

VITAL as is the task of the American school system in the making of equipped citizens, that of the universities and colleges of the country is no less so. While the schools will always remain the agency of chief importance for training the mass of citizens, the service that can be performed by the colleges is of exceptional, of unique, importance. For upon the institutions of higher learning rests a double task. They must train the teachers who will develop and direct the elementary and secondary schools in their great task and upon them will depend in ever-increasing proportion the equipment and stimulation of the leaders of thought and action in the social, political, economic, and intellectual life of the nation. It is with this latter part of their task that this discussion is primarily concerned.

In the light of the history of the recent

past, and of our more or less rigid self-examination which was an accompaniment of the World War, and which has far too soon tended to be forgotten, we must, when we give the matter cool and unbiased consideration, be convinced that in trained leadership lies the salvation in any crisis, whether of peace or war. Whether the task be to supply an army, offer resistance to the attack of an enemy, or institute an offensive, the key to success lies in leadership, almost to the minimizing of other factors. Foch was a notable example of this. He was no accident in the war. France and Foch had both been preparing him for the crisis which he successfully met when he saved the existing civilization of the world. In the same way, it is leadership which is required for the making of a lasting peace, for the binding up of the nation's wounds, for the achievement of social justice, or for all the thousand and one tasks of a great nation. If we as a people are to endure and make good the promise of our foundation and early development, we must have leaders who will carry

forward the torch with confident step and in no wavering hand, and not rely on those who are content with following the uninspired and unthinking mass of men. Public opinion needs interpreters, but it needs more, far more, when all is said and done, wise guides. In the thought of a contemporary wit, we need leaders who are fountains, not those who are cisterns. Goethe said that every man was either a hammer or an anvil. The hammer, the shaping force in society, will ever be the men of strong mentality. Whether the hammer is to be a constructive or destructive force depends largely upon its guidance. In society that guidance is found in what we call dispositions or attitudes of mind. To have these wise guides of public opinion, these fountains of ideas, these constructively shaping hammers, we cannot rely on chance, on Providence, or on faith in our past. We must make them for the future, train them, and equip them for the exacting duties that will be imperatively required of them.

How pressing a necessity this is will be

realized best after one has given due consideration to one of the most important discoveries of the war. If reliance be placed on the remarkable experiment in mental grading and testing made in the American Army during the war in order to obtain information as to the individual mental equipment of the soldier, the task of leadership is shown to be more important than has been realized ever before or even dreamed of. According to these tests, 10 per cent of the 1,700,000 men examined were of a mental age of ten years, 15 per cent of eleven, 20 per cent of twelve, and 25 per cent of thirteen and fourteen. In other words, 70 per cent of this very representative body of 1,700,000 Americans were of a lower mental age than a normal fifteen year old boy or girl; 16.5 per cent had attained to fifteen years' mental growth, 9 per cent to sixteen and seventeen, and 4.5 per cent to eighteen and nineteen. The first-mentioned group had the abilities of children in the third and fourth grades in school; the last-mentioned such as would enable them to make excellent college and university records.

In other words, applying these figures to the continental population of the United States, in round numbers, one hundred million people, the mental level of the average person is between thirteen and fourteen years of age. Twenty-five million are of this intelligence, and forty-five million are of a still lower grade. Thirty million are above the average, and four and one-half million of superior intelligence. Only thirteen and one-half million people attain a mental age greater than sixteen years. Discount the tests as we will, disagree with the strict accuracy of their findings, decline to admit that the soldiers thus tested were fully representative of the population of the country, and it still remains a fact that in the group of nearly two million men, more or less representative of the citizenry of the country, thus tested, about 70 per cent were of low intelligence and that a very small percentage showed superior mental equipment. Grant that we are a nation of sixteen-year-olds—and this is far above the findings of the tests—and we have a problem of surpassing importance. As has

been pointed out in a careful analysis of these figures, the sixteen-year-old boy or girl is not necessarily, or even usually, empty-headed; but his or her mentality is limited. There is not present the capacity for careful examination, broad knowledge of correlated facts, and logical conclusions. But if the nation is simply one of citizens of the mental capacity of sixteen years or less, under the guardianship and guidance of an oligarchy of adults—less than ten in every hundred—it is time to look with a new care and anxiety to the training and equipment of that Brahmin caste in capacities, knowledge, and above all, dispositions. In their hands will rest for weal or woe the destiny of the nation.

Not indeed that the day will come when in their hands will nominally lie the reins of government and the molding of public opinion. The world has passed that point—always one of desperate danger, force being often mistaken for superior mental ability—and well-nigh universal suffrage will continue and in the hands of the mass of the people will still be vested all political power.

Government will still in theory and fact rest upon the consent of the governed. It could not be otherwise. In the modern world the masses know as well as anybody their physical power. But actually it will always be in the power of this elect class of mentally superior, just as it will be their sacred responsibility, to rule and guide the mass. If the masses are trained and equipped to the extent of their ability they will be able to recognize and accept wise leadership which is guided by correct dispositions, but if those who possess the native ability for the task have not been prepared for its larger responsibilities, both as to capacities and even more as to dispositions, they will, in the larger sense at least, fail. And the penalty for the nation of this failure will be more severe than mere mediocrity of leadership and achievement; that we have endured oftentimes in the past. But in the exactions and demands of an increasingly complex civilization, it well may be that the leadership of the mediocre may spell rather national disaster. At any rate, whatever may have been the good

fortune of the past, we cannot afford to run any risks. We must prepare the capable for the larger tasks of leadership, building upon their foundation of native ability a superstructure of capacities, knowledge, and sound dispositions. They must above all things have developed the social consciousness which will enable them to function most efficiently and creatively in the community. They must have as even more important than sheer intellect, necessary as that is, the human quality which is at once the key to and cause of confidence in them on the part of the mass of the people. As Goddard wisely says:

Whenever the four million choose to devote their superior intelligence to understanding the lower mental levels and to the problem of the comfort and happiness of the other ninety-six million, they will be elected the rulers of the realm and then will come the perfect government—Aristocracy in Democracy.¹

This training of the mentally superior for civic leadership is the logical as well as the great and inspiring task of the colleges.

¹Goddard, *Human Efficiency and Levels of Intelligence*.

Not one of them can afford to neglect it by overlooking the opportunity or by surrendering to other agencies the task which is in itself a challenge to the ability and the vision of the institutions of higher learning. Within their gates enter today a part of the mentally elect; in time they will receive a much larger proportion. It is theirs, if they will, to shape and mold the leadership of the future.

Every college and university in the United States should require for a degree a course having for its objective the development of the essentials of good citizenship. With the vast amount of material suitable for college students and available for use, the students, directed, will obtain such a grasp of civic problems, acquire such a content of knowledge and information bearing upon them, and develop such sound opinions in respect to them as will assure from the mass of college graduates of the future not alone good citizenship but trained leadership. Three methods by which such a course may be given present themselves. The first, which will be

preferred in many institutions, is to institute a general course, conducted by a group of instructors on a common plan and outline with the same projects and problems. This has certain striking advantages such as the benefit of the counsel and experience of all concerned with the giving of the course, the certainty of including in all the sections the things which are agreed upon as essential or even of large importance, the establishment of a standard, and the benefit and economy likely to result from the preparation of material for one large group of students.

Another plan, which will probably meet with the favor of a larger number of institutions, is to have the course given separately in several, or all, the departments which can establish the proper approach, such as history, government, economics, sociology, English literature, and philosophy. In such a case, were the course required, the requirement could be fulfilled by each student electing the one offered by that department whose approach to the question interested him most. This method has many things to

recommend it. It does not require large additions to the teaching staff for the specific purpose of giving the course. It gives a certain desirable flexibility and variation. It enhances the student's interest by allowing him opportunity to select the channel of approach. It offers less chance for a cut-and-dried course based upon dogmatic and academic opinion. It will, in many cases, lead to inter-departmental relationships of great educational value. It will give a stimulation to the teachers that will have good results.

A third plan is that of requiring students to take a certain group of courses given by different departments, all having as a common aim and goal not alone the imparting of specialized knowledge but the cultivation of sound dispositions and the relating of the student to his civic environment.

In the case of the first plan, such a course would embrace and might therefore replace certain required courses as, for example, freshman history and English. In the case of each of the other plans, the course

should take the place of the first course in that subject.

But important as such a course could be made in the development of citizens, it does not represent the maximum service to the nation which lies in the power of the colleges. So difficult will be the attainment of that maximum that even the dream of it sometimes seems utopian. It involves a revolution not yet in sight, though the evolution which may in time produce it may be said to have begun. That revolution will consist in a shifting of relative values in the academic mind until there is a general and frank recognition of the truth of Emerson's saying that all the college can give is the means of education; until there is a right understanding of the social bearing of all knowledge; and until all learning, all scholarship, all culture, are seen to be not ends in themselves but simply means towards fuller living in the advancement of mankind.

Revolutionary as this is, and as it will be recognized to be by those who are familiar with the aims and ideals of the majority of

college teachers and administrators, let it be said at the outset that it involves no sacrifice of scholarship, culture, or specialization. It involves no sacrifice of thoroughness in reading, learning, or research. It merely means the laying of a fresh emphasis upon the public responsibility of every student and every teacher, the motivating of men and women for effective and creative citizenship. It means further an intensification of values which will tend greatly to the improvement of general scholarship by giving it a meaning which many of the strongest students and observers of the colleges are unable to find under the dust and dry bones of the scholasticism of the modern academic world. It will check no investigations in so-called pure science, but it will tend powerfully to eliminate the spirit exemplified in the scientist who said of the newly discovered electrons, "Well, thank God for the fact that here is one scientific discovery that can never have any practical value." Values, real values, in science, as in all other things, lie in social relationships, and a discovery in science or in

thought which is insulated from a social contact exerts an influence practically similar to that of a bell enclosed in an absolute vacuum or that of the noise of a falling tree in a forest in which no living thing exists to hear it. Nothing has value that renders no service to society. If research, culture, scholarship, then, be related to society, their essential values will be largely increased.

These values can be increased if instruction in college and university be put more closely in touch with the actualities of life today and the problems of the future. This means less of wild theorizing by the academic crank and demagogue and more serious first-hand study of immediate problems. The college and university need to subject their traditions and practices to the same keen analysis and appraisal to which the elementary and secondary schools have been subjected. And college and university professors must become nobly loyal to truth, not merely as the scholar views such devotion, but rather as men now need the truth and ask for it.

Here lies the way to the eternal refutation

of all the criticism of the colleges, the final repulse of the bitter, often undeserved, but nevertheless persistent attacks of the public upon the institutions of higher education. The justification of the colleges lies in faith; faith in mankind. There is the paramount duty of serving mankind by connecting education at every point in spirit and in life. In the inspiration of their students to this conception of the nature of learning is the maximum service which the colleges can render to the cause of good citizenship and the nation. In the World War the colleges proved to a somewhat dubious public that they had given to their students training which made them of inestimable value to the nation in arms. Here is the opportunity for the colleges to give to young men and women training which will fit them specifically for the patriotic tasks of peace. To equip and send out into the world trained men and women who are related to their environment, and to their responsibilities in relation to it, is a far more difficult task, but in doing it, is the promise of democracy.

CHAPTER X

THE NEW PATRIOTISM

PATRIOTISM, like liberty, has been the loudly mouthed excuse and justification for unnumbered crimes against nation, society, and civilization. The word has been the aegis which has served to protect every species of folly and crime, the influence which has time and again put weights in the scales of Justice, the mantle which has brought kindly oblivion for acts and policies which should have been held in everlasting remembrance. Without going into any extended discussion of this, it will be admitted that in its name demagogues have been often elevated to power, grasping, selfish, and immoral public policies, national and international, have been prosecuted, unjust wars have been fought, and liberty has been flouted and denied. It has come, in its worst sense, to be associated too often with smug national self-satisfaction, blatant and noisy assertive-

ness, consistent disregard for the rights of other men and nations, and overbearing and tyrannical mob action. In consequence, it has run the scale of contempt from Browning's characterization of it as "the easiest virtue for a selfish man to acquire," to Dr. Johnson's better-known statement that it was "the last refuge of a scoundrel." More recently it was aptly said—and this is possibly the worst thing that has ever been said about it—that it has "in the minds of many become a substitute for honest thinking."

On the other hand, it is patriotism which has given to the world the priceless possession of thousands of noble and heroic acts. It was patriotism which nerved Leonidas and his little band when they won immortality. It was patriotism which sustained Washington and his army at Valley Forge, Lincoln in the dark days of the sixties, and the dauntless land of France at the Marne and on a thousand shell-torn fields of death. Patriotism carried alike Regulus, Nathan Hale, and Edith Cavell to death without thought of self. So, too, in consequence, it has

run the whole scale of praise as well as of denunciation.

Between these two extremes where is real patriotism found? Everyone has some definite opinion on the subject, and believes, regardless of the jeers he may utter, in a real patriotism which is among the noblest of virtues. Yet there is a striking lack of unity of belief in what actually constitutes patriotism. What then is the nature and origin of patriotism?

Patriotism, love of country, naturally did not appear until men had a country, a fixed habitat and permanent institutions, and until they felt the need of a social and political life which had an end and meaning of its own. As civilization advanced it acquired a healthier and more refined feeling, a feeling acquired as men reflected upon the aim of organized community life, its history and traditions, its great leaders, its policies, and its achievements. In the course of history it has served to preserve order, without suppressing the individual, to promote the common good without depriving him of his

initiative. It has served also to unify men into a conscious mass without destroying their personal identity. It is of supreme importance in war, and no less so when the thunder of guns has ceased and the cries and groans of the wounded and dying are hushed.

Patriotism has its basis both in the gregarious instinct and the fighting tendency; it makes a powerful appeal to altruism and, in affording opportunity for one to see one's self "enlarged and clothed in public splendor," it appeals also to egoism. It is a feeling which impels one to identify one's own interests with the interests of the group to which one belongs and to shape conduct accordingly. Association, therefore, is a necessary condition to its growth.

Instinctive patriotism, however, like all instinctive behavior, is characterized by blindness, impulse, and irreflection, and is dominated by feeling or sentiment. This is the kind of patriotism which has been abused in the hands of unscrupulous politicians; but it is the kind also which thrills and causes men to fight and to die without an inquiry

into the occasion or the consequence. It makes good patriots, who for a theory often risk a cause. Under its influence one may resent an imaginary and fancied national insult without question as to its reality and be patriotic and idiotic at the same time. With all its limitations, however, instinctive patriotism has served a useful purpose, and is still necessary in critical national emergency. Its weakness is not in its passionate love for home and native land which is highly desirable, but in its irreflection and lack of balance. As Joseph Chamberlain, in his fine address on Patriotism, so aptly says:

Real patriotism is found in something more than a mere attachment to the soil, which might be attributed to a fungus. It depends on the pursuit of common interests, the defense of a common independence, and love of common liberties. It is strengthened by a common history and common traditions, and is part of a national character formed under these conditions.

Undoubtedly patriotism has taken many forms. It has been the strongest support of established system and the stimulus of revolt.

No Englishman of today would deny the patriotism of George Washington, or, to use a contemporary illustration, Jan Smuts. In the United States, the people of the North in general concede the patriotism of Jefferson Davis and Robert E. Lee as sincerely as the people of the South in general believe in that of Abraham Lincoln and Ulysses S. Grant. In other words the detested enemy of today may become the patriot of tomorrow.

A patriot in the early signification of the word, was simply a citizen, patriotism simply citizenship. That idea, however, was soon partly, at times entirely, obscured. In the popular mind at least, patriotism has been inseparably connected with war. A patriot was a man who would fight and die for his country. Soon the term also sheltered under its wings those who approved some other citizen's readiness to fight and die for country, who urged him to such a state of mind, and in time it came to include, in popular terminology, those who wanted war on some pretext or another, whether justifiable or not.

To a certain type of mind, the jingo is always a patriot. It is this idea which makes particularly applicable the words of the *New Republic*:

Our patriotism has been a good deal like that diffuse and conventional religion which is chiefly utilized for the opening of public meetings and for facing death, but in the intervals between ceremony and crisis receives scant attention indeed.

A proof of the universality of this conception is to be found in the almost immemorial custom of crowning the soldier and stoning the prophet. It appears as well in literature. The classical poet sings:

Dulce et decorum est pro patria mori

and in modern times the same theme fills the verse of the singer,

How sleep the brave who sink to rest
By all their country's wishes bless'd!

but as yet no lofty poetry extols the merit of the plain, everyday patriot of the humdrum, commonplace days of peace. Of course all this is natural enough and no one could deny

the glory of the patriotism so memorialized, but the result has been to change the very meaning of the term so that it has no connection with peace or its tasks, problems, and manifold activities.

No one, of course, denies that the citizen's task is one of peace as well as of war, whether it be conceded that he is a patriot or not. But after all is it not well to accept once more the original meaning of the term and identify patriotism once and for all with citizenship, and good citizenship at that? It is no far-fetched revival of an obsolete meaning. It is inherent in the nature of the word. Dr. Johnson in his dictionary defined a patriot as "one whose ruling passion is the love of his country." This is not wholly adequate. A man may love his country not wisely but too well. He may love it devotedly and yet so far fail in his duty towards it as not to deserve at all the title of patriot. The test of patriotism is not love alone, but love effective in action, love translated into service. Patriotism is effective love of country, and only by service can love be made effective.

And since in effective service is found the sum of citizenship, the two may be said to be identical.

To serve effectively, this love of country must not be chiefly based on pride of country. There must be, in the future at least, no less of pride but more of reason and obligation—obligation leavened with a willingness to make sacrifices. It must be a “patriotism of ideas, idealism, and duty rather than of geography, national possessions, and achievement.” It is not only a matter of high ideals, but of honest and unceasing effort to live up to them. It must be a sentiment of deep and sincere affection, passionate, yet critical and rational, calm, quiet, and confident rather than given to excitement, clamor, and petulant scolding. It must be marked by a willingness to learn from others and ability to see internal dangers as well as those from without. It must be the spirit which makes one live honestly, creatively, justly, and capably with a helpful interest in all one’s social relations, fulfilling one’s duties, in whatever position one occupies

faithfully and effectively, and where the public interest is concerned, without fear or favor, either towards individual or party, friend or foe, seeking only the welfare of the public, and, whether as official or private citizen, ready always to serve community and country.

The nation of tomorrow will demand of its children patriotism, but enlightened patriotism; patriotism possessing warmth of instinct, yet tempered by reason, knowledge, and discipline. It will demand that they prove their title to citizenship in terms of this patriotism, "by learning, liking, and living" the service of society, remembering ever the fundamental truth thus expressed by Lecky:

All civic virtues, all the heroism and self-sacrifice of patriotism spring ultimately from the habit men acquire of regarding their nation as a great organic whole, identifying themselves with its fortunes in the past as in the present, and looking forward anxiously to its future destinies. Civic virtues never flourish in a generation which thinks only of itself.

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BALLIET, THOMAS M. "The New Democracy and Education." *Historical Outlook*, April, 1920.

CLARK, L. A. "A Good Way to Teach History." *School Review*, 17:255.

ELLWOOD, CHARLES. "Reconstruction of Education Upon a Social Basis." *Educational Review*, February, 1919.

HATCH, R. W. "The Project Problem as a Method for Teaching History." *Historical Outlook*, June, 1920.

KILPATRICK, W. H. "The Problem-Project Attack in Organization, Subject-matter, and Teaching." *National Educational Association. Proceedings*, 1918.

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MANN, CHARLES R. "Education in the United States Army." *Educational Review*, June, 1920.

RANDALL, J. A. "Project Teaching." *National Educational Association. Proceedings*, 1915.

SNEDDEN, DAVID. "The 'Case Group' Approach to Programs of Civic Education." *Historical Outlook*, May, 1920.

SNEDDEN, DAVID. "The Project as a Teaching Unit." *School and Society*, September 16, 1916.

STAPLES, LAURENCE C. "Effective Citizenship in a Democracy." *Historical Outlook*, March, 1920.

WOODHULL, JOHN F. "The Project Method in the Teaching of Science." *School and Society*, July 13, 1918.

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